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Author **Palmer, A.** Date of request **Feb. 19, 1976**

Title **The Gospel nevv-creature**

Vol. No.___ Date of vol. **1659** Pages (Incl.) **entire book**

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THE

# GOSPEL

## New-Creature;

WHEREIN

## The Work of the Spirit

is opened, in *awakening* the Soul; to the getting pardon of Sin, and an interest in JESUS CHRIST;

*without which, it is undone to all Eternity.*

DISCOVERING

The false Refuges, and vain hopes for Heaven, of ignorant and formal Professors in this Nation, tending to rouze them out of their carnal Security, before it be too late.

*Whereunto is added,*

(By way of Comfort, to all Dejected Souls)

The Tempestuous Soul calmed by

## JESUS CHRIST.

By *A. PALMER*, Preacher of the Gospel at Rowton on the Water in *Glocester-shire.*

*LONDON:*

Printed for *Edward Brewster*, at the *Crane* in *Pauls* Churchyard, 1659.

# the Reader.

*THat which drew these Papers from me, will be Argument enough for me, against the censure of what weaknesses are mixt in this Poor piece. Which I must needs so call as it comes from my self, but dare not undervalue, what of the least of the Spirit of God appears in it; every drop and tast of which, is of an infinite price, where ever it appear. Some years since, the Lord (for so, through grace, I find the issue) put upon my heart to send forth a little token of soul-experience to my friends, stiled,* The tempestuous Soul calmed, &c. *which I found, God made a blessing to some poor souls, (so can the Lord make use of weak things); and I have been called upon, and sent to, by strangers for Books, but had none of them: The Stationer also sending me word, that he desired to reprint it, and that I would make some addition to it, if I thought meet. These importunities were as the voice of the Lord to me, and being then preaching upon the subjects I have here added, (which were but as an enlargement to the other in the former part;) but tarryed*

*further in the opening the New.*
*came upon my heart, that I could not*
*humbly apprehended) what might be*
*useful in these dayes, for the Coun*
*mong whom chiefly my poor labours*
*wherein they may, as in a glasse, par*
*plainly see, if God open their eyes, the wofu*
*and heart-delusions, in the great business of*
*ven, the most, it may well be feared, lye under; fit to*
*be mourned over, with tears of blood, had we Preachers hearts to do it.*

2. *Add to this, the infinite obligation that lies upon me, (I must say, above any soul upon the face of the earth) from my dear Lord Jesus, to do for him with all my might, to leave no way unattempted, wherein I might witness to his blessed Name, and the wayes of his Grace, and help on poor sinners to him; who have had my hands so deep in the blood of my Lord, (over whom I would mourn) and in the blood of the souls of sinners, when I helpt on (to my everlasting abasement be it spoken, and the magnifying of grace) their hardening in sin and condemnation, in the daies of my high rebellion against the long-suffering of my God.*

3. *I have many dear Relations and Kindred, with others to whom I am known, specially in this County of* Glocester, *(where I have found mercy in my labours, and an effectual door opened with other my Fellow-labourers in Christ) in whose hearts I*





*which I would wonder at) and some-*
*from my self would be acceptable, hap-*
*then, that which is more worthy, from a*
*which considerations, do much secure me*
*sure. Upon which account, I give it*
*d, in the simplicity of my soul, and beg*
*blessing upon it, to every soul into whose*
*nds it may come.*

*Specially, My friends after the flesh, to whom I have not frequent opportunity to speak otherwise, whose souls are upon my heart to mourn for; I beseech you, and charge you in the bowels of Christ Jesus, that you will never rest in your spirits till, through infinite mercy and blessing upon your diligence, you shall find what is here written to be your own gracious experience upon your souls; Oh! do not dare to rest in a general notion of mercy, in a blind hope-well, a sober and righteous (through reformed) conversation, or in a mere taking up to a better obedience; no, nor in mere notions of free-grace, and of Jesus Christ; but get (as convinced of sin so) emptyed of your selves, and all your own righteousness, to come as* nothing else but sinners, *to Jesus Christ for all, to be* justified *in his righteousness, and* rooted *into him, and so become* New Creatures in him, *and* in him *have your* fruit unto holiness, *and the* end everlasting life; *which things are the main scope of this Piece directed chiefly to you.*

*The same things I would say to you*
*hearers of these discourses as preach*
*Such of you who yet stand off from the*
*the Gospel, Oh! may this word take you*
*reading, whom it hath not in the pre*
*Baffle not, (Oh do not) with your own*
*& Consciences any longer; Oh! may you*
*off from your snares, lying-hopes, offences, self-ri*
*teousnesses, heartless formalities, and wait for the*
*Spirit of the Lord Jesus, in the ministration of the*
*Gospel; yet the hand of the Lord is stretched*
*forth unto you. Oh! be not any longer a disobedi-*
*ent and a gain-saying people: God and Angels,*
*and your own Consciences will witnesse, how oft the*
*Lord Jesus Christ hath called by me, and you have*
*not answered.*

*To you, who have before the Lord and one ano-*
*ther, professed obedience to the call of Christ, and*
*subjection to his Gospel, I will say no more but this;*
*that I hope you never expect to look the Lord Jesus,*
*in the face at the day of his appearing, but as you*
*are justified only in his righteousnes, rooted in him,*
*and are new Creatures in him. That I may be your*
*rejoycing, and you mine in that day; Study exactly*
*the evidences of the New-Creature, and through*
*grace, walk after them; which I would also presse*
*upon such of the Professors of godlines, who may*
*peruse this plain Piece; specially the Churches of*
*Christ I have special Communion with, in these parts;*

*Let*



*Converts rest only in having lively*
*get distinctly bottom'd upon the sa-*
*of the Gospel through Jesus Christ,*
rooted, establish'd *upon, and in*
*Christ, as the truth is in Iesus; and*
*other spirit but a* Scripture-Spirit;
*ed be rich grace) hath hitherto kept you,*
*led you in the way of life and peace;* Now
the Lord of Peace himself, give you peace al-
wayes, by all means; The Lord be with you
all, 1 *Thes.* 5. 16.

*Reader, who ever thou art, if thou art, by grace,*
*helpt-on to Jesus Christ, by what is here presented to*
*thee; or in the walk of the New Creature in Christ;*
*Give the Lord the glory, and pray that he may do so*
*also, even in every thing, who would gladly approve*
*himself,*

The servant of Christ
and of all his,

*A. P.*

*Bourton* on the Water
23 of the first Month,
1657.

# THE GOSPEL *New-Creature.*

## THE FIRST TREATISE,

Discovering

The weight of the Pardon of Sin, the Spirits Conviction of Sin, and the Souls emptying and reducing into nothing in its self.

---

PSAL. 25. 11.

*For thy Names sake, O Lord, pardon mine iniquity, for it is great.*

IN this Psalm, you have *David's* sins laid-in with weight upon his Conscience, and in the deep sense of their guilt, pleading with God about mercy and pardon; The sense of that one great sin, in the matter of *Uriah*, (meant specially in the Text) brought-in the sense of other sins of his youth upon him, as is usually Gods way in humbling a sinner: and at *ver.* 7. you have him

at

at the feet of God, begging as for his
remission of them all; *Remember not*
*youth, nor my transgressions*; *According to*
*remember thou me, for thy goodness O Lord*;
at the Text, *for thy Names sake O Lord,*
which I design to lay before you from the
to open to you, and presse upon you, the
blessedness of a pardoned condition, that you
awakened to it, while the day of mercy lasts, and
indeed be in very good earnest about it, till, through
infinite grace, you may obtain it, and live and dye in
the sweet and blessed peace & comfort of it, through
our Lord Jesus Christ.

That which I intend to give out from hence (through the Spirit of grace assisting) is but as prævious and preparatory to the opening of a justified estate, and the New Creature in Christ; That (if God will) your consciences may be brought to a thorough awakening, a spiritual sight and conviction of sin, and a self-emptyness, which is the good and safe way of a Soul to Jesus Christ; which from this Scripture take, in these plain Observations.

Obs. 1. "*That great and weighty concernment that*
"*should most of all take up the thoughts of the hearts of*
"*poor sinners, is that their sins may be* pardoned.

2. *Such who come to God by Jesus Christ, to have their sins pardoned, they look upon them as great sins.*
—— for it is Great.

3. *The great reason of Gods pardoning a sinner, and the Plea that a poor sinner hath with God, is, that God will pardon for his own Names sake.*

1. To begin with the first proposition, *viz.*
"*That great and weighty thing that should most of all*
"*take*



*ghts of the hearts of all the Children of*
*their sins may be pardoned.*
be evinced from the frame of blessed *Da-*
and other the pardoned ones of the Lord
wn the holy Scriptures, exercised with
lence and importunity with the Lord, in
of the *Pardon of their sins*, as if they had no
ng, besides what conduced thereunto, to
God in the world, and all that God gave
them in the world, (as indeed it is not) were nothing without it, therefore you have them thus wrastling with God about it. *According to the multitude of thy tender mercies, blot out my transgressions*, *Psal.* 51. 1. If there be any mercy in heaven, let a poor guilty soul have a drop of it; yea *David* layeth a kind of violence upon God, *Psal.* 65. 2.— As for our transgressions thou *shalt* purge them away, thou *shalt* do it, *I cannot, must not, will not* be denyed this, thou *shalt* do it for me. So *Moses* interceding for the people, *Exod.* 39. 9. If I have found grace in thy sight, Oh Lord, let my Lord, I pray thee, go amongst us, (for it is a stifnecked people) and pardon our iniquity and our sin, and take us for thine inheritance; with what vehemency of heart doth *Moses* cry, if I have any favour with thee, let it be layd out this way, *Oh Lord, let my Lord*, &c. Otherwhiles, when the blessed sense of a pardoned condition is upon their hearts; *Blessed is he whose transgressions is forgiven*: *Blessed* man, or woman, as ever he was born! Blessed *He*, and *onely* blessed, and *fully* blessed, and *for ever* Blessed, whose sins are pardoned! And then admiring the blessed God in such riches of grace, as to *pardon* sinners; *Who is like to thee, a God pardoning iniquity?* Micah. 7. 18. *Thou art a*

God

*God ready to pardon, gracious and merci*
9. 17. *Psal.* 103. 1. 2, 3, 10. *Blesse t*
*and all that is within me, blesse h*
why? what had the Lord done? *see v*
*who forgiveth all thine iniquities*; who *forg*
forgiveth *All, great* sins as well as *lesse*; sins
well as *life*; sins *before* conversion, and si
version; sins of knowledge, as well as of ig
for *David* was under all these, yet *All, All,*
given; and that *freely* too, onely because the Lord is
*gracious, verse* 8. and so *forgiven* them, as never to
come before him *any more. As far as the East is from*
*the West; so far hath he removed our transgressions from*
*us*, verse 12.

I shall hint some Reasons of the Truth, why it is, that the pardon of sins doth, or should, so greatly take up the hearts of sinfull creatures.

Reasons 1. The pardon of sin should thus greatly take up the hearts of all that indeed expect pardon, *because twas the greatest thing* (if I may so speak) *that ever took up Gods heart, how a sinner might be pardoned.* He laid forth more of his *wisdome* and *goodnesse* about it, then in the making of the Heavens and the Earth; The framing of the New Covenant, the giving out of his eternall Son Jesus Christ, God manifested in his flesh, such a glorious way of reconciling justice and mercy through the death of Christ, (the choicest piece of divine wisdom that ever was brought forth) they were all conversant about, and their proper tendency was about this great and weighty concernment, *how*, and that a sinner *might* be pardoned; when *Moses* had that blessed enterview and parley with the Lord, *Exod.* 33. & 34. and *Moses* getting nearer and nearer to God, who was glimpsing



ray of glory upon him, breakes out,
*ory. I will*, saith God, I will shew thee
glory I most design to my self among
men, —— *I will be gracious to whom I*
*ous, and will shew mercy on whom I will shew*
d as if this had not been enough (the heart
fied God was so infinitely taken with it)
,5, 6. The Lord comes nearer to him; *de-*
*in a Cloud, and stood with him there*; and, as if meerly to have spoken what he had before said to *Moses* namely, *That he should have mercy*, had not been enough, at *verse* 6, He *proclaimes* it, and makes it as his proper *Name*, and most glorious *Title, The Lord, The Lord God, Mercifull and Gracious*, &c. *verse* 7. *forgiving iniquity*, &c. As if *forgiving iniquity* were the great design of glory he had upon the world; his heart most affected and taken up with it; This is the first reason; poor sinners should have their hearts most taken up about the pardon of sins, because the heart of the infinite wise and blessed God is most taken up about it.

2. The pardon of sin should so greatly take up the heart of a poor guilty sinner, because, *Nothing, is a Blessing to a man till his sins are pardoned, but All a curse.* The Scripture is well known that proves it, among many, *Deut.* 28. 15, 16. "*If thou wilt not hear-*
"*ken unto the voice of the Lord thy God to observe to do*
"*all his Commandments, and his Statutes which I com-*
"*mand thee this day, that all those curses shall come upon*
"*thee & overtake thee; Cursed shalt thou be in the City, &*
"*cursed shalt thou be in the field, Cursed shall be thy bas-*
"*ket & thy Store. Cursed shall be the fruit of thy body, &*
"*the fruit of thy Land, the encrease of thy kin, & the flocks*
"*of thy sheep, Cursed shalt thou be when thou comest in, &*

cursed

*"cursed shalt thou be when thou goest out,*
*"send upon thee cursing, vexation, and re*
*"thou settest thine hand unto for to do*, &c.
soul that doth not hearken to the voice of
cording to the tenour of the New-Co
come unto Jesus Christ, to have his sins pa
have the spirit given him to walk before
all his wayes, is in an unpardoned conditi
so liable to all these curses; now, under the
Testament God did more usually come forth in visible stroakes of punishment upon outward mercies: but under the New Testament, his judgements (specially upon such as are under the Gospell) are more spirituall, (as blessings to his people run in a more spirituall way) as in cursing them with hardnesse and blindnesse of heart, having *resisted* the truth, but yet though such outward curses are not so visibly and frequently executed, (though sometime they are) yet unpardoned, unconverted sinners enjoy not their outward good things as a blessing, but they serve but to further their damnation, if their hearts are not (through infinite grace) made soft, and turn unto the Lord that they may be pardoned. Now, to have outward mercyes, and be hardned in an impenitent estate under them, is a farr greater curse, then to have them smitten or imbittered from the Lord, though with the heaviest hand. This is the 2d. Reason of the point: Every thing is a curse, (while such) to an unpardoned sinner; therefore tis of the greatest weight to have his heart taken up about it.

3. *The person of an unpardoned sinner is hated of the Lord*, therefore the weight of it is very great; *Psal.* 5.5. *Thou hatest all workers of iniquity. All*, be they what they will, high or low, rich or poor, God *hates* them;

and



are workers of iniquity, they are cer-
ned; what they may be in the decree
othing to that sinner in this condition:
worker of iniquity, he hath no ground
apprehension of God, unles he turn in
Now, what a dreadfull thing is it, to be ha-
great and righteous God, a drop of whose
able to scortch the soul with unspeakable
; yet such is the condition of a wretched
unpardoned sinner: therefore tis his great concernment to look to it, *&c.*

4. *While a sinner is unpardoned he is under the law.* What that is, I shall, if God will, further discover; He stands bound over to the most exact fullfilling of it, under the penalty of Hell, bound to make God satisfaction to the utmost, upon the least breach; and being under transgression of it, is under wrath and condemnation, if he abide so, without remedy. *There is no condemnation to them that are in Christ Jesus*, but *All condemnation* to those that are out of Christ Jesus, as all unpardoned sinners are; therefore tis a condition above all others to be weighed and considered, and not to be rested in, one moment.

5. *Neither the Prayers, nor Alms, nor any other duty of an unpardoned sinner are, at all, accepted with the Lord.* This, wretched sinners will not admit of, but think if they perform any duty to God, he accepts of it, and that indeed it makes an atonement for their sins; Take that one eminent place in *Esa.* 1. 15. *Though you make many prayers, yet I will not hear you*; mark it, you that think because you *make*, or *say*, as you style it, many good prayers, sure God hears you; No, saith God, *I will not hear*, why, *see verse* 16.

they

they were not *washed* from their sins,
Prophet calls them, to come to the L
might be *pardoned*, *verse* 38. Tis true,
sinner hath his heart smitten for sin, a
the Lord, upon the account of promises,
pardon through Jesus Christ, with full
heart to cleave unto the Lord, and so beg
don, and all things that do accompany par
salvation, then God hears his cryes at the ver
*breathing* of his soul; *Lam.* 3.56. but not till then,
doth God regard the multitude of his Prayers, Alms,
Worship, Keeping conscience to men; therefore cer-
tainly if nothing be accepted with God, till in a par-
doned condition, such an estate requires great and
deep thoughts of heart of it.

6. Upon all this, it will follow. *That an un-
pardoned sinner will have no other word from the Lord
Jesus Christ, at his coming, but, Go you cursed*; E-
verlasting darknesse, and wrath and woes and all
misery must be his portion for ever. *If he dye in his
sins*, Joh. 8. 29. his soul must be eternally damned
without all Remedy; Live and dye unpardoned, and
be damned unpardoned: When Jesus Christ shall be
come, neither he himself, nor Saint, nor Angel, will
or can speak one word, for a soul that dyes unpar-
doned, though the soul screek out for a drop of mer-
cy; it will be answered with nothing but the Ec-
choes, of the screekings of other desperate souls, rea-
dy to be hurled with it, into the same everlasting
burnings; no eye to pitty there, though Ministers
and Saints did warn, invite, weep, mourn, pity, when
on this side the grave, yet at the great Judgment, it
will not be so. No, nothing but upbraidings of De-
vils, for neglecting Gospel-grace, and refusing the
termes



, and for grosse security; This will
f every unpardoned sinner, that neg-
his salvation; Therefore the pardon
s the deepest thoughts of heart, and
made too sure to a poor sinfull Crea-

the pardon of sin be of so great and infi-
, how doth this meet with the wretched
le carelesnesse of a world of souls in this day,
think of nothing lesse then *whether their sins are
pardoned*, that will hear of nothing that may call
this great matter into question, or may awaken them
to it, Oh how many poor souls, (I fear too many of
*you*, though so often and earnestly prest to it) that
were never before the Lord *mourning* after the par-
don of your sins? What a leight matter would it be
to be pardoned, if there should be no more in it, nor
care about it, then most sinners, that call themselves
Christians, make about it; Ah, sinners, why do you
make no more ado, no more matter of it; why so
senseless of that, which is alone worthy all the
thoughts of thy heart; if thou shouldst live a million
of years to dispatch this one thing, to get thy sins all
pardoned. You that are *Elderly* people have a large
reckoning, specially upon your account of sinning
against Gospell-light and grace; make haste, what you
do, do *quickly*, *lay hold* on eternall life: the sun is rea-
dy to set upon you, and wo with you, as ever you
were men and women, if you fail of a good, and
sure dispatch of this one concernable thing, your sins
being pardoned; And you that are *younger*, take heed
lest the day of grace, *set* upon you, and you be *given
up* to your own hearts lusts, and no word that is spo-

ken from God or man, shall ever
tremble at tryfling with convictions
begin to honour the Lord Jesus, and
and wait for the promised effusion of h
the joy of the Lord shall be the joy of
and the love of the Lord will be very sw
cious to you.

2d. *Exhort.* Oh then let every soul of us
affected with this weighty matter; let your sou
within you, Oh the dreadfulnesse of an unpardoned
condition? what tongue can expresse it? to have all
my store, (little or much), house, corn, cattle, all,
under a curse, and enjoy it as a curse, and onely to
further my eternall damnation! to be hated of the
great God, and not loved, to be under all the con-
demnation of the Law! where ever I read of wrath
and wo, it belongs to me; to have not one of my
prayers, or any thing else, accepted of the Lord!
to be in a condition of expecting nothing from Je-
sus Christ at his coming, but *go ye cursed*; when I
shall see so many blessed souls that took paines for
Heaven, enter into the Kingdome, and myself shut
out! Wo is me if I speak peace to my soul in such an
estate, one moment more; *Awake* my soul, *Awake.*
Away in to the blessed God for mercy, pardon, grace,
Christ, his blood, spirit, holinesse, eternall life; I
will go, (the Lord helping me) and cry in the bit-
ternesse of my soul for them all; and if 'twere possible
to weary the Lord with the cryes of my poor soul, I
will do it, till he have mercy upon me, and bid me
go in peace; The gracious God shall as hardly deny
me, as ever he did any poor sinner that lay bleeding
at his feet for mercy and grace from heaven, to heale





ed soul; Oh what have I been doing
this while? get a little something,
unpardoned, in daily danger of dying
so be lost without all remedy for ever;
ll be the *great thoughts* of heart about
of sins, when the Lord shall speak to a
r, and the Conscience shall be thoroughly
ut it.

on! let me yet, in the name of the Lord, argue
out this matter with thee. Be *serious* for once, and
*ponder* it in thy heart, what is health or wealth? what
is it to have something about thee in the world, & lay
up yearly, & thou go deeper in debt with the just God
every day? What if all the world be at Peace with
thee, and God thy enemy, and hate thee, as thou hast
been shewed? What if all the world say of thee,
Blessed; if God, and his holy Word of truth, pro-
nounce thee Cursed, because thy sins lye upon thy
soul, and the Spirit of grace is not upon thee? Ah!
poor Creature, Do not, do not, let thy sins lye upon
thy precious soul any longer, do not be contented to
be a child of Gods wrath any longer; Oh! do not,
thou poor careless soul, if there be a spark of pity in
thee; *Do not*, as the Devil flatters, rest in this, and
say, I *hope* better, and I *hope* 'tis better with me, and
I *hope* I am or shall be pardoned, and so fall asleep
till thou drop into hell. You that think it an ea-
sie common matter to be pardoned, know not what
it is, you have yet no part in this *blessednesse.*

Saith a poor convinced soul, 1. 'Tis a great mat-
ter that any sinner in the world is pardoned, much
more, such a one as I, if ever I attain to it.

2. Souls that get pardon, do make it their greatest

eare to be *assured* of it, they do not l
at fixes and sevens, and put it off wi
hearts *hope well*, but they labour after
*rance* of it.

3. Such souls will labour to see th
be wanting that must accompany pardon
a state of salvation. *Heb.* 6. 9.

4. They *try* all their pretences to pard
grace, over and over; and will take nothing *upon tr*
from their hearts, or the Devils flatteries, or the flat-
teries of carnal Ministers; but *search* and *prove*, and
lay their hearts under the Word and Spirit, till it be
sealed by the Holy Ghost, and that they are *wrought of God for this self same thing, and that he hath given them the Earnest of the Spirit.* 2 *Cor.* 5. 5. Well, there-
fore say in thy heart, in good earnest, Oh! it hath
not been so with me, I have been careless, I thought
well of my self, I nere questioned this weighty mat-
ter to purpose. Oh! the Lord give me grace, to take
pains in the use of means, to be *violent* for Heaven.
Oh! I will not rest (Oh! let me not) till I am assu-
red indeed that *my*, *my*, sins are done away and Christ
is *mine*. Go, and say, and do it, and the God of all
grace and might be with thee in it.

But yet further, to presse the weight of this matter
upon thy Conscience, that thou mayest go off tho-
roughly convinced, and resolved to pursue effectual-
ly the compassing of this so great a blessing, of get-
ting thy soul in a pardoned estate. Do but weigh
with me the *matchless blessedness* of such a condition,
and me-thinks, thy heart should not but be taken
with it.

1. Consider



*Pardoned souls become the dear Chil-*
*Eph.* 1. 5. &c. *Having predestinated*
*adoption of Children by Jesus Christ unto*
*ding to the good pleasure of his Will, to the*
*glory of his grace, wherein he hath made us*
*be beloved: in whom we have Redemption*
*blood, the forgiveneſſe of sins, &c.* The
grace of *Adoption* comes in upon the *for-*
*ſe of sins*; therefore *Chap.* 5. 1. the Apostle
further hints this so blessed a priviledge; *Be ye followers of God, as dear Children*; and *Gal.* 4. 5. the Apostle gives it out as the great and blessed fruit of Redemption, —— that *we might receive the Adoption of Sons.* Oh! to be translated from being amongst the children of wrath, to be numbred among the *dear* Children of God, to come under the protection, care, tender love of God as a *Father*; What soul would not be restlesse till he attain unto it?

2. *Pardoned souls have access to God*; *Eph.* 2. 18, 3. 12. *In whom we have boldness and access, with confidence, by the faith of him. Heb.* 4. 16. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* This is the blessedness of *pardoned* souls, they have *free accesse* to God, as a Child to a Father, to speak and plead to the Lord; As soon as ever they come before the Lord, they are admitted into his presence, and God's *eye* and *ear* is towards them, and they must have their errand, either in kind, or as good, or a better thing given to them. This is another inestimable good of blessed pardoned souls.

3. As they are Gods dear Children, and have free access to him; so when once he hath freely and fully

pardoned them, *he loves them with a unchangeable Love. Behold what ma* &c. 1 *John* 3.1. The Lord can as fre full love, to his pardoned ones, as if t sinned, because he never looks upon Christ; when God takes a poor sinner to doth not barely and meerly pardon hi him from wrath, and no more, (as earth pardon many whom they *love not*) but God *Love* upon them, and it can never enter into his he to hate them. *He that loveth me*, saith Christ, *shall be loved of my Father*, *Joh.* 14. 21. And if God afflict them, 'tis to make them better, more like unto himself, to bestow more grace upon them, *Heb.* 12. 10. and Gods Love to his blessed children is like himself, *Infinite, unmixt, everlasting*. This is another infinite blessing of pardoned souls, to be thus *loved* by their God.

4. *Pardoned souls are brought into a justified state, from which they shall never fall.* Thus runs the tenour of the New Covenant, the bottome of all this blessedness; *I will remember their sins no more*, *Heb.* 8. 12. —— *No more*, Words of a sweet and blessed sound, to whom they are spoken by the Holy Ghost, that when poor souls that have come to Jesus Christ, in a Gospel way, for *pardon*, and have pleaded, and taken hold of promises of grace for that end, and yet sometimes unbelief is stirring. Oh! will not God, one time or other, call back to remembrance all my former iniquities, and charge them upon me? No, saith the Lord, it shall never enter into my heart, I will remember them *No More*; Blessed words, and blest condition indeed. Ah! who would be without it?

5. *Pardoned*



*souls, shall be kept in the hand of the* *mayes*, 1 *Pet.* 1, 5. His Love, Fear, &c, Spirit, shall be in their hearts, that fall from him, *Jer.* 32. 40. *And I will lasting Covenant with them, that I will not rom them to do them good; but I will put my r hearts, that they shall not depart from me; rveth the souls of his Saints; He keepeth the feet aints. Psal.* 97. 10. 1 *Sam.* 2. 9. yea, he will p them from evil, and nothing shall befall them but *for their good. Rom.* 8. 28. And if they fall, the Lord humbles them, heals them, takes them up again, puts new strength into them, and his kindness must not depart from them.

6. *Pardoned souls are Gods Heirs*; *Gal.* 4. 7. *Rom.* 8. 15. *&c. Heirs of God through Christ, and joynt-heirs with Christ, Heirs* of all his Promises, of an incorruptible inheritance that never fadeth away, reserved in Heaven for them. 1 *Pet.* 1. 9. Though the Lord give them no inheritance of earthly possessions, yet they are his special *Heirs* of the heavenly inheritance. Not the pooreſt believer in the world, but may say with a heart full of blessed and humble rejoycing; Though I am worthless in my self, and am so accounted in the world, yet through infinite grace, I am one of the richest Heirs in the world; a Co-heir with Christ, of an exceeding eternal weight of glory.

*Use* 1. If such, and more then *is* or *can* be named, be the blessedness of pardoned souls, Ah! what poor secure sinner (that must also be everlastingly damned without it) would *miss* of it? Say sinner, instead of being curst, hated, damned, and that for ever, for ever,

(for as is mercy and love to par
wrath to such as miss of it, for ever) I
t hat, which any heart but what is plagu
ness, would melt and tremble at, to b
child of God, and have free access to Go
of God, for ever justified, no sin for e
bred against thee, every thing befall thee
and be an Heir of God, and be even as bless
can make thee, and that for ever. Ah! where
sinner that would be without this? Who wou
sleight that word of the Lord that would teach you,
and lead you to this blessedness? Who would despise,
or neglect the *day* of grace, now while within the
reach of it? Who would run a dreadful hazzard of
being given up of God, if you thus trifle with a Go-
spel of salvation? Ah! the good Lord pity you that
do thus; you are fit to be mourned over had we
hearts to do it, with tears of blood. Yet once more,
*Awake, awake*, you careless ones, before bodies drop
into the grave, and souls into hell. Oh! do not, do
not take pleasure in soul-murder; do not put off the
one, only, main, necessary work, and leave it undone,
till it may be impossible to have it done. Tell me in
good earnest, Canst thou well be without the pardon
of thy sins here and for ever? Soul, thou mayst well
enough be without much Land, and much mony, and
many great friends, and yet be well, exceeding well
contented, nay better, if thou hast Christ and grace
then with them. But say canst thou, canst thou well
be without the pardon of thy sins? Canst thou well
*live* and *dye* hated by the great and righteous God?
Canst thou well be where the fire is never quenched
and the worm never dyes? Say, canst thou well miss
the



ever blessed God to all eternity?
eeking Spirits good company for ever
way, away sinner to the blessed God,
(put it not off an hour longer) to cry-
mourning to God for free pardon,
the Spirit, and look up to the Lord to
heart to do it, wait humbly, and carefully
spel of grace preached; and yet, though
hitherto been *idle*, thou mayest attain to
blessedness, as well as the blessedst Saint in the
world, if thou wilt be *serious*, *diligent*, *earnest*, (as so
weighty a matter requires) about it. The good Lord
give thee a heart to do it.

2 *Do not rest in false evidences, false hopes of pardon.*
Many sinners might seem to have got pardon, and
gone well to Heaven, if they had not vainly and foo-
lishly hoped so. Oh rest in nothing, and never rest
without it (as I have pressed thee in love) till thou
canst say, from a well grounded Gospel-evidence,
wrought forth with fear and trembling, Now I have
the blessedness that accompanies pardoned souls:
Now, oh *now* (rejoyce with me blessed souls) *I am*,
*I am* a child of God, I *have* access to the blessed God,
and my soul pleads with him every day. Ah now,
God, my God, *doth* love me; Now I am justified, in
a state of justification, from which my God will ne-
ver let me fall. Ah, my sins, though great shall be
remembred *no more*, *no more*; I shall be kept, *safely*
kept, in all my waies; If I fall, the Lord will take
me up, and I shall not utterly fall; however, it is,
or may be with me as to the world and the things of
it, I am *rich* (though poor, worthless, nothing in
my self,) with all the riches, unsearchable riches of
my

my Christ, I am an Heir of God;
Oh, the sweetness, peace, joy, conte
of such a blest, & for ever blest condi
me sinner (and let it stick with thee ti
well to Heaven) is not, is not, the pard
the work of the greatest weight before
side the grave? which is that I first prom
prove to thy Conscience from the first Ob

3. I might from hence insist to stir up poo
who have been awake for Heaven, and have
and are crying and waiting for the pardon of your sins, to be in this matter with *all your might*, because you see 'tis wonderfully weighty and concernable to you, beyond all imaginations; get your *doubts*, and *fears* and *misgivings of heart* well removed; see from whence your doubts do arise, and follow them home to your hearts, and then be with the Lord much, and in his Word and Ordinances, till the Lord make it *clear day* in thy soul, and thou walk in a sweet spirit of Adoption before him.

4. Let *pardoned ones*, whom it hath cost much, as to means to get it made good to you, make much of your comfort, and do not Trifle it, nor sin it away; and keep the sense of a pardoned condition *warm* and *lively* upon your spirits, and then you will *love* the Lord much. *Luke* 7.47. Lord thou hast forgiven much, as much as to any; Oh let me, let me love, love much, very much.

*Conviction*



## *ction of sin and self-emptiness.*

econd Consideration we observed from
e words, and proposed to be opened, was

Obs. 2. "*Such who come to God to have their sins* "*pardoned, they look upon them as great sins.*

Pardon my iniquity for it is *great*, *&c.* The Original word as well signifies *Many*, as *Great*, my sins are *great* and *many*, *Many great* sins lye upon me, pardon, Oh pardon them, oh Lord, &c.

Thus you have this blessed man *David* in several *Psalms*, aggravating his sin, *Psa.* 38. 4. *Mine iniquities are gone over my head, and are a burden too heavy for me to bear; against thee only have I sinned. Psa.* 51. So blessed *Paul*, *Jesus Christ came into the world to save sinners whereof I am chief; That sin by the Commandement might become exceeding sinful. Rom.* 7.13. So *Peter* at the first glimpse of Christ, and a word from him, falls upon his knees, cryes out, *Depart from me, for I am a sinful man, &c. Luke* 5. 8. So the Publican, *God be merciful to me a sinner*, a *great*, *vile*, *sinner*, *nothing else* but a sinner: So the Prodigal, *Father, I have sinned against Heaven, and in thy sight, &c. Luke* 18. 13. & 15. 21.

In the opening of this Point, first I would shew, *Why*, such as come in a right way for pardon, do look upon their sins as *great* sins.

2. How they come to see them so.

3. *When*

3. *When* a sinner may be said to
so great, as a pardoned soul should do
First, Sinners that come to God
find it, do look upon their sins as *great*
*against a great God*; *great* in power, *gr*
*great* in holiness; I am a worm, and yet
boldly, against a God so *great*; for a
up himself against a great and infinite God;
makes every little sin *great*, and calls for *great*
ance from so great a God.

2. *Because they have sinned against great patience*, despising the goodness, forbearance, and long-suffering of God, which is call'd, *treasuring up of wrath*, *Rom.* 2.4, 5. Oh, saith a poor abased sinner at Gods feet, How have I wearied the patience of God? *I have not wearied thee*, saith God, *but thou hast been weary of me, and hast made me to serve with thy sins, and wearied me with thine iniquities. Esay* 43. 23, 24. Oh, this is an *humbling* and heart-breaking word to a poor soul before the Lord; this makes his sin appear *great* indeed. I have wearied the blessed God with my sin, and yet he calls upon me that he may pardon me, *ver.* 25. of the same Chapter. This greatens sin to purpose to a poor soul that hath abused much patience.

3. *Sins do appear great, because against great mercies.* Oh against how many mercies and kindnesses do sinners sin against, and turn all the mercies of God into sin! Oh, saith a poor soul, drawing near to God, I turned all the mercies of the Lord against him, took his mercies and fought against him with them, and served the Devil and my lusts with them; If God will come and account with me for them, how shall I answer him?

4. That



*ch greatens* sin in the eyes of poor
for pardon, is, *that they have sinned a-*
*ght*, light in the Conscience; this heigh-
edingly, specially to such as are under
ns: and is indeed the sin of all in this
here's nothing more abaseth a soul then
hing makes it more difficult to believe par-
hen humbled for it: therefore 'tis, that ma-
poor souls fear they have sin'd the unpardo-
nable sin against the Holy Ghost, because they have sinned against knowledge and light, which though while they are humbled before the Lord, it cannot be that they have so sinned *unpardonably*; yet in as much as 'tis the sin that borders next upon the sin against the Holy Ghost, it much *greatens* sin to a poor soul under the sense of it. Such a sinner is said to *reproach the Lord*, *Numb.* 15. 30, 31. *Therefore to him that knoweth to do good, and doth it not, to him it is sin*; *James* 4. last. To him it is *sin*, that is, *great sin*, of which God will take the severest account: Therefore such as have the profession of Christianity, and the knowledge of the Word in some measure, and yet go on unpenitently in sin, they are the greatest sinners in the world, & will have the greatest damnation; And this circumstance in sin makes, or should do so, such souls that never lived in notorious sins be under deep abasement, because, though their sins were not so gross, as many others, yet they were against *great light*, and knowledge, which makes every *little* sin, continued in, *great* in the account of God, and great in the account of the sinner, when he comes before the Lord in the sense of it. Oh, I pleased my self in sins that I *knew* to be sins, and was convinced

by

by the word of God of them; yet I w
ved them;

5. *Continuance in sin, much greatens s*
*that is after pardon*; specially such as are
converted. *God will wound the hairy s*
*one that goeth on still in his trespasses. Ps*
Oh, I added sin unto sin, saith a poor soul, I
the choise time of my youth in sin, when I
have been getting the knowledge of Jesus Christ, a
honouring of God. This lay close upon *David's* spirit, as appears in this 25*th. Psa.* 7. *Oh remember not the sins of my youth, &c.* Yet we do not find that *Davids* youth was notoriously sinful; but in as much as he spent not his youth to get knowledge, and to serve the Lord fully, 'twas his burden and complaint before the Lord; much more such whose youth was spent in nothing but vanity, prophaness, lying, swearing, prophaning of the Sabbath, sports, pastimes, excess of riot, and the like, when God layes it in upon their consciences, must be grievous and abominable to their souls.

6. *Multitudes of sins do make sin appear great*; this made *David* cry out for *multitude of mercies*, *Psa.* 51. and *Psa.* 40. 12. *Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more then the hairs of my head, therefore my heart faileth me.* One sin, but a sinfull thought, is worthy of a thousand hells, much more, multiplyed, numberless, infinite sins, in thought, words, walkings, calling, worship, in all I have done, I did nothing else but sin: therefore the least sinner in the world is a great sinner, when God lays his *account* before him.

7. Another



thing that *greatens* sin is, *that it was*
*s and resolutions of forsaking such and*
yet all broken, sometimes against to-
against prayers: this consideration up-
poor soul sticks hard, and layes low, and
in grievous indeed, that against purposes,
prayers, he should return to his sin; this
im cry out, Oh my sin is *great, great* indeed,
will, the Lord pardon such a wretch? &c.

8. Sin appears *great* when seen by a poor soul, *because it was reigning sin, Rom.* 5. & 6. *Sin reigned to death, &c.* Oh, saith a poor humbled sinner, I did not only *commit* sin, but I was the *servant* and *slave* of sin, I obey'd sin as a lord, and that *willingly*, I obey'd it in the lusts thereof; where God, Christ, his Spirit, Word, Law, should have dwelt and reigned, there sin and lusts bore sway, and had the command of my soul. A little sin when a *reigning* sin, is a great sin. All that sin can do is but to rule the sinner, and so it doth the least sinner that is under it, though it break not forth into grosse notorious actings against the Lord, and this doth much greaten it.

9. *Sin in the fountain makes it great*; As it may be said, there is more water in the fountain, then in the pools and streams it makes; because there is a continual issuing and flowing out of it, which is able to make far greater streams: so sin in the nature, in the heart, is there as in the fountain, and therefore 'tis more there than in the breakings forth of it in the outward man; so that, though a sinner in his youth hath been restrained from many great sins, yet in as much, as sin in the fountain was as full as in any sinner in the world, though restrained & pent in, (which

the

the sinner was not beholding to hi
it renders him a *great* sinner before th
savingly enlightned. The want of th
on makes outwardly righteous persons
on themselves as great sinners; they see
sin infinite in the fountain of it, which
tens it, above all the actings of it in life.

10. A sinner drawing nigh to God for p
sees his sin as *great, because thereby he was led ca*
*by the Devil at his will; He that committeth sin is of*
*the Devil*, 1 *John* 3. 8. *committeth* sin, so as in a state of
sin, under the power of sin, and not born of God;
why, such a one *is of the Devil*, under the power of
the Devil; of the Devil and not of God; and this
because of sin, which gives this dominion to the De-
vil. Oh, saith a poor Creature, I that was the crea-
ture of God, and should have lived to him, lived to
the Devil, and the service of him; and took part with
him, against Christ, his Word, his Saints, and was
an enemy to them: this greatens my sin before the
Lord.

11. Sin appears *great, because great is the wrath of*
*God against sin*; sinners are said *to heap up wrath, Rom.*
2. and they are called the *Children of wrath*. God to
manifest his displeasure against sin, is fain to powre
out everlasting wrath upon an unpardoned sinner, to
leave the sinner under endless torment of soul and
body. God hates nothing but sin, and for sin, and so
hates it, that infinite endless wrath must be the ven-
geance of it. Oh, when God gives a sinner a glimpse
of this! Oh the greatness of every little sin to deserve
such wrath! How shall I flee from and escape the
wrath to come? who can stand before such wrath,
who can bear it?

12. The



of any sinner's deliverance from such
sin to be exceeding *great, in the price*
*is paid for the salvation of him from*
price of the blood of the eternal son of
great was sin, how sinful and damnable
of it in the eye of the righteous God,
ce could not be satisfied but by such a way?
a poor soul that comes for pardon, what a
ble thing is sin, which was once nothing to
, that redemption from it is at such a rate! God
had no greater a price to give, then what he layd
down to save a wretched sinner from his sin. Oh,
'twas great sin that must crucifie the Lord of life and
glory: therefore doth my soul hate it.

13. Lastly, This consideration also *greatens* sin, in-
as much as a poor creature hath drawn and tempted
others to sin with him, specially such as have lived
more vainly & loosly, & it lies hard upon many a poor
soul after thorough conviction. Oh, how many have I
drawn to sin, not only by my example, but encou-
ragement and perswasion, that may be now in hell
for such sins, or are under a state of impenitency, and
hardned by me. Oh this is an abasing consideration,
to a poor convinced, humbled sinner, when God
smites his heart with it.

*Use* 1. Before we go further, let us labour to ap-
ply this to the consciences of all. I have shewed you,
the matter we are upon, is the weightiest that ever
took up Gods heart, the pardoning of a sinner; and
therefore, how should it swallow up the hearts of
poor undone souls that are so infinitely concern'd in
it (I beseech you therefore, lay to your hearts what

hath been spoken as to the *greatness*
sider, If souls that come to God by C
see their sins as *great* sins, and 'tis the
that they cannot see them greater;

First then, This may serve to take
deceit of heart, and delusion of the D
careless souls that dream of pardon, and ye
any measure thus saw their sins as great; Thi
the heart was never touched of God, never
for sin as yet; This is the way indeed of unpardoned sinners, they are *lessening* their sins to God and themselves, finding out circumstances to *lessen* them, of others tempting them, and the Devil, and the like, and, many or most of men or women allow themselves in the same, or they were overtaken, or the like; they think they can easily pacifie God again, and that God makes not so great a matter of it; thus a deceitful heart and a cheating Devil juggle together, and sooth Conscience in a damnable peace; And such souls call their great reigning sins their *infirmity*, and God will not be so exact, as some of the Preachers make him; here's a sinner rivetted in a cursed estate. But now take a soul whom God (as I shall shew) hath made sensible of sin, and the weight of pardon, and comes to the feet of the Lord for it; 'tis quite otherwise. Oh, my sins, wretch that I was and am, were little sins to me before, but now they are great sins; I called it my *infirmity* to lye, swear, profane the Sabboth, allow my self in any excess; but now I see 'twas reigning sin, soul-damning sin, great, oh great sin; Oh that I am out of hell! Oh the patience of God! Is there mercy for such a wretch? What a wonder will it be if I get to Heaven? How great



hat mercy be that pardons me?
re, in the second place, *examine how it*
and whether you have had some such
heart; Have you been before the Lord
posture, Oh, *mine iniquity is great*, Oh I
d against a great God, wearied great pati-
rned great mercies into sin. Oh I have sin-
gainst great light, How shall I be pardoned?
continued in, and multiplyed from my youth
up, and these against serious purposes, under the reign
of it; there's an infinite fountain of all evil within me. If I have been any way restrained, no thanks to my own heart for it. Oh, saith a poor soul, I was led by the Devil, befool'd by the Devil, served the Devil against God; And now, what can I challenge at the hands of God? What belongs to me but wrath, great wrath, everlasting wrath, infinite wrath? If one sin deserves a thousand hells, what do innumerable transgressions do? If mercy be not infinite, how shall I look up to God, or how shall God look down upon me? Oh, I say, let your Conscience answer; hath it been thus, in some good and *real* measure, though not so *deep* as your soul desires. I know there are degrees, and I also know till God come to let out Himself in such a way as this, that sin is ☞ *great*, and greater in mine eye then ever, we make but slight work of it in our spirits: want of this makes many in these dayes run away with pleasant notions of Grace, Christ, Light, (though blessed be the Lord for ever, for the more glorious Revelation of all these, but I speak of abuses) but *sin* was never *great* by the appearance of God, and so they wanton with such *notions* which at last weare off,

and so they come to nothing, but a
Gospel.

3. In the third place, therefore, let it
sinners to look back upon your lives, ev
*youth* up: you may find one more of th
mentioned of the *greatnesse* of sin, that yo
under; specially such as have bin given to
faneſſe and vanities of the age you live in,
swearing, profaning of the Sabbath, to riot, ung
pastimes and sports, reviling the godly, or other more
secret wickednesses and pollutions; any of which
may bespeak thee in a state of sin and wrath, joyned
with thy living in the neglect of known du-
ties, upon which neglect God hath pronounced a
*curse*, as the neglect of secret or Family-prayer, *Jer.*
10. *ult.*

Or if thou hast not been engaged in grosse sins,
but hast bin sober and well carriaged from thy youth
up, yet thou mayst be still in *a state* of sin, but go
a little more soberly to hell, and in more danger of
being damned in thy civill sober carriage then great
sinners; with which thou art apt to compare thy
self, and seeing thy self not so bad as them, thinkest
all is well; But remember well, what hath bin
proved, that sin is greater in the Fountain, then the
streames, though it make a greater noise or shew to
others in the streame of ones life; thou hast a Hell
in thy nature, an infinite fountaine of any wicked-
nesse, that ever any of the Sons or Daughters of
men did commit, An Idolater, An Adulterer, A
Murderer, A Sodomite, A devil in thy heart and
whole frame, thy nature; In a word, one sin, which
thou call'st little, reigning but in thy heart, and che-
rished



enough to send thee to hell, as if
veryest reprobate living. Remember,
*l*, that thought himself a blameleſſe
.3. 6. afterwards cryes out, of *excee-*
*ſſe*, *Rom.*7.13. yea the greatest, the *chief*
1 *Tim.* 1. 15. But I hope to meet with
d with thy conscience, as to this conviction,
ereafter.

The next inquiry will be, *when* a poor soul may be
said to be under such a discovery of the *greatnes* of sin,
as may lead him to get pardon through Jesus Christ.

1. One discovery I have named already; which
is, *such a soul doth not go about to lessen his sin, but*
*greaten it to his greater abasement*; tis his fear he doth
not see his sin *great* enough, to lay him low enough
before the Lord.

2. When such a sight and discovery of sin, *it be-*
*gets trouble upon the spirit*; In *Psal.*38. you have
*David* under a great discovery of sin, and he cryes
out, *there is no rest in my bones, because of my sin, I*
*am troubled, I am bowed down, I go mourning all the*
*day*; such a trouble, that will not admit of peace and
healing, but from Jesus Christ, till it can take hold of
Jesus Christ in a promise of grace and pardon, and
come to him, and close with him, to be justified
and Sanctified by him and in him; as I am at large
to shew, if God will. I speak this, because there
is a trouble for sin, that often ends in a more dange-
rous peace: many poor creatures have for a time bin
troubled for sin, and they have made one shift or o-
ther to quiet themselves, it may be leave their sins,
and do a little something more, but never come in
a Gospel way to Christ; which I am also (through

grace) to evidence in the discovery o
sion. However, so it is, that every
bottomed from a false peace, a peace
duties, he comes under trouble, more
and for his sin, as he gets to pardon.

3. *God smites a soul for some speciall part*
Jer. 3. 13. *Only acknowledge thine iniquity*
*hast transgressed against the Lord thy God, an*
*scattered thy wayes under every green tree*, &c. *Ge*
acknowledgment of sins, comes to nothing, 'tis the
the note of a Hypocrite; but *particular* sins lying
upon the soul, speak forth spirituall convictions,
when joyned, I mean, with other workings of
heart we are now setting forth.

4. As God smites, *so the sinner is in particular confession before the Lord*, loads his heart with sin, till it breaks.

*Object.* But who will not confesse himself a sinner, you will say?

*Answ.* Truly few, in a Scripture saving sense; A word or two more to this; That confession of sin before the Lord is a duty, and such as hath the promise of forgiveneſse of sin, (the issue of all we are driving at); such places of Scripture will clear, Psal. 32. *I acknowledged my sin unto thee, and mine iniquity have I not hid; I said, I will confesse my transgressions unto the Lord, and thou forgavest the iniquity of my sinne*; Prov. 28. 13. *He that covereth his sins shall not prosper, but he that confesseth and forsaketh them, shall find mercy*; *If we confesse our sins he is faithfull and just, to forgive us our sins*, 1 John 1. 9. This being a duty to which so blessed promises are annexed, 'tis of much concernment to souls that are very serious about forgiveneſse to have it stated aright, according



*ture* and saving Experience.
*nfession* of sin, that doth not entitle
; which a hypocrite may reach to; so
*od.* 9. 27. *I have sinned this time, the*
*ous, and I and my people are wicked*; here's
but no pardon; so *Judas*, Matth. 27. 3, 4. *I*
*d in that I have betrayed the innocent blood*; so
Sam. 15. 29. *I have sinned, for I have transgressed*
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forced confessions when the hand of God was
upon them, and yet did not end in mercy.

The confession of a Hypocrite proceeds only from judgment felt or feared; but that which is sincere and ends in mercy & pardon, goes upon better grounds.

1. As first, *Confession that hath the promise of pardon, is accompanied with hatred of sin.* So in that blessed draught of the new Covenant, Ezek. 36. *I will save you from your uncleannesses*, &c. verse 29. and verse 31. *Then shall you remember your own evil wayes, and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations. Then*, when God comes in a way of mercy and pardon, then, God will make them *remember* their wickednesses, that they had even forgotten, and had thought that God had forgotten them also: they thought they were *good* ways before, but now the Lord shews them they were *not good*, and they *loath* themselves; sin is not onely a *terrour*, but a *loathsome* thing to them, hateful to the soul that is under this conviction.

2. Whence, *secondly*, *Saving confession respects the pollution of sin. They shall loath themselves*, &c. *That thou mayest remember and be confounded, and never*

grace) to evidence in the discovery o
tion. However, so it is, that every
bottomed from a false peace, a peace
duties, he comes under trouble, more
and for his sin, as he gets to pardon.

3. *God smites a soul for some speciall part*
Jer. 3. 13. *Only acknowledge thine iniquity*
*hast transgressed against the Lord thy God, an*
*scattered thy wayes under every green tree*, &c. *Ge*
acknowledgment of sins, comes to nothing, 'tis the
the note of a Hypocrite; but *particular* sins lying
upon the soul, speak forth spirituall convictions,
when joyned, I mean, with other workings of
heart we are now setting forth.

4. As God smites, *so the sinner is in particular confession before the Lord*, loads his heart with sin, till it breaks.

*Object.* But who will not confesse himself a sinner, you will say?

*Answ.* Truly few, in a Scripture saving sense; A word or two more to this; That confession of sin before the Lord is a duty, and such as hath the promise of forgiveneſse of sin, (the issue of all we are driving at); such places of Scripture will clear, Psal. 32. *I acknowledged my sin unto thee, and mine iniquity have I not hid; I said, I will confesse my transgressions unto the Lord, and thou forgavest the iniquity of my sinne*; Prov. 28. 13. *He that covereth his sins shall not prosper, but he that confesseth and forsaketh them, shall find mercy*; *If we confesse our sins he is faithfull and just, to forgive us our sins*, 1 John 1. 9. This being a duty to which so blessed promises are annexed, 'tis of much concernment to souls that are very serious about forgiveneſse to have it stated aright, according



*pture* and saving Experience.
*nfession* of sin, that doth not entitle
*e*; which a hypocrite may reach to; so
*od.* 9. 27. *I have sinned this time, the*
*eous, and I and my people are wicked*; here's
but no pardon; so *Judas*, Matth. 27. 3, 4. *I*
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*open thy mouth any more, because of* … *I am pacified towards thee* ; In that … *vid* is in self-loathing; this doth arise … shall shew) from a glimpse of Gods hol… humbly conceive, & No reprobate in the… reach to ; to loath sin because it makes … holy Creature.

3. It followes therefore that such *confession* … *sin to the root, to the fountain*, there sees it most … minable, odious, infinite. So *David, Psal.* 51. 5. *was shapen in iniquity*, &c. A Hypocrites confession ends in outward grosse sins, from terrour onely, and reacheth not to heart-sin, pollution of nature; and if he can reach to reforme such outward grosse sins, he hath done, as he thinks, the utmost, but never comes to loath, (and so to mortifie, through the spirit), sin at the root: but sincere souls, touched by the holy Ghost, with a saving sense of sin, do drive sin home to its originall, to its root, in the universall corruption of heart and nature, and there the severest edge and indignation against it, is let forth.

4. *Brokenes of heart for sin is an effect of such confession*, Psal. 51, 17. *Isa.* 61. 1. & 57, 15. And this ariseth upon sense of Gods patience, goodnes, love; As hatred of the pollution of sin, ariseth from a sight of Gods holines; *Pharaoh* cryes out, he had sinned when he smarted with punishment, but was still under the plague of his hard heart, *Exod.* 9. 27, & 34. There is indeed, a kind of brokennesse that the hammerings of terrour, by punishments, or by the word, may worke, which may a little wear and rough-hew the heart, and yet go no further, but yet leave the heart under



… *hardnesse*, but now that which is … work kindly melts the heart, makes … it can *powre* out it self to God, as a … in heart-melting confessions, at least, … ul, mourns over the hardnesse of its … hat I have thus sinned, and yet my heart … break? blessed be every stroak, and every … of God, and every Ordinance, that, though … breaks my heart more; A sincere soul sets a … gh price upon brokennesse, and yet rests not in it, &c.

5. *Such confession that hath the promise is accompanied with soul-abasement*; *He that humbleth himself, shall be exalted*, Luke 18. 14. spoken upon the Publicans acceptance with God in his confession, under brokenesse, *smiting upon his breast*, and deep abasement, *not lifting up his eyes to heaven*: So that great promise, 2 Chron. 7. 14. *If my people shall humble themselves, and pray and seek my face, and turn from their wicked wayes, then will I hear from Heaven, & will forgive their sins*; This a work of the narrowest search of any other. I intend, if the Lord will, to speak to this more distinctly and fully, in another discourse. Only now a word of such a humiliation as is joyned with such confession, that hath the promise of pardon, which is the scope we drive at.

1. When the soul is in confession, and under the Lords *humblings* in order to pardon, *The poor Creature acknowledgeth himself infinitely unworthy that ever the Lord should cast a look upon him, or give out mercy and pardon to him*: This conclusion is fixed upon the soul, and the soul falls down abased in the sence of

of it, what ever the Lord do with
mouth in the dust, I am worthy of
Lord, but a thousand Hells; this *qui*
some measure, what ever the pleasure
towards him.

2. As the poor sinfull Creature is wo
thing, *so he will give glory to God, if God nev*
God is never the lesse righteous, or holy, w
good, if he never let out one drop of mercy upo
vile a Creature: yet he is a God blessed for ever;
*Thou art holy*, saith *David*, *Psal.* 22. 3. *But I am a worme, and no man*, verse 6. A worm fit for God, and man to tread upon, and yet must not rise up against God, nor say to him, what dost thou? *no Man*: I have un-man'd my self with sin, I am dust and vanity it self, *vile* dust; that's my make, my frame: oh I must give glory to his justice, though I perish for ever.

3. *The poor Creature hath no good, no not the least, to procure pardon, or to move God to pardon*, Psal. 14. 3. Saith, a poor humbled soul treating for pardon, if mercy and pardon must come forth upon termes of my good, having or doing any thing, but what hath infinitely sin enough in it to damn me for ever; assuredly to Hell I must: No, sin enough to send a world of souls to Hell, but not a drop of good to move the Lord to mercy. If God give out mercy upon a sight of good, I exspect not a drop from him.

4. It followes from hence when a sinner comes humbled, *he comes as nothing else but a sinner*: Luke 18. 13. *God be mercifull to me a sinner*: one, thats nothing else but a wretched sinner, for so the Publican means it, as in a contrary frame to the Pharisee, who



that he was not so bad as many
the Pharisee no doubt would acknow-
but now the Publican is *All a sinner*,
condition as any sinner in the world;
*touchstone*: poor souls in these dayes, they
have not so much need of Christ, as ma-
sinners, they be not *nothing else* but sinners,
ave or do some good; The discussion of this, will
next discourse, only now a word more; Know
nner, that one sin strikes off all thy pretended good,
as shall at large, through mercy, be proved to thee:
stick to one drop of good in thee or from thee, when
thou comest for mercy and pardon, and thou loses
all: oh to be *wholly* condemned, *wholly* unrighteous,
*wholly* a sinner, is a great work; tis the most distinguishing conviction of any other. While a man hath any thing to live upon, he is not fit to beg; so while a soul hath a drop of any thing, that in his own sense, may the more admit him to pardon, he cannot have it. Take it thus: If one came to your doors and beg, and he hath good Cloaths on his back, and he should say, I have good Cloaths on my back, I have something of my own, therefore I pray Give me: would you not answer, if you have something of your own, & are pretty well cloathed, why should you beg; tis not for you to come and ask almes? But if a poor naked wretch come, and say & cry: oh Iam a poor creature, a poor naked destitute creature, I have nothing, all's gone, I have lost all, pray cover me, pray feed me, out of great pity; you will look upon such a poor wretch, and do something for him, if you have any bowels; So, if a sinner, (as that Pharisee did) come and say, Lord I have done this and this, I have

not

not been so wicked as many, I do so
fore pardon; that *therefore* will make
thee away without mercy: no saith Go
what thou hast, if thou hast any thin
ner thou art not fit to beg, (to beg mercy a
till thou hast just nothing of thy own:
naturall pride of thy heart will very hardly co
to.

5. In the way of mens tribunalls of Justice, a
Courts of life and death; If a Malefactor be condemned by the Law, and he yet plead, Though I am proved a thief or a murderer, yet I have kept the rest of the Law, I have broken no Law of the Nation that deserves death beside, shall not this rather justify me, then this crime condemn me; No, saith the Judge, That's nothing to us, though thou hast kept the Law in other things, thou must dye by the Law, as a trangressour of it, for this thou hast done: why then, saith the condemned person, I must plead all mercy. Just so it is at the tribunal of God; comes a poor soul that is convinced he hath sinn'd, oh but saith he in his heart, I have kept the Law in many or most things, will not that commend me to God? will not God look upon my good more then my evil? No, saith God in his word, thou hast broken the Law, and thou art cursed, therefore the Law can shew thee no mercy, I can take no notice of any of thy pretended keeping of it in any other thing; oh then, must a poor sinner say, then it must be all, all of mercy, if I am ever pardoned; this may be enough to discover such a humiliation that follows confession that hath the promise of pardon, and doth also further evidence the main point, which is to set forth,



ner so sees his sin, as *great sin* in or-

ing more, which I shall but mention;
*tion* of sin as hath the promise of *mercy*, is
ed with a firm resolution, through grace,
e sin, every sin, in heart and life; *He that*
*h and forsaketh his sins, shall find mercy*, Prov.
*as before.* Mark well that famous promise, *Esay*
*7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*; here's forsaking wayes and thoughts; sins of heart and life, and not a forsaking or leaving of some great sins, but forsaking and warring against a sinfull disposition, sinfull thoughts, and not onely a mere leaving of sin, but a *returning* to the Lord, which he cannot do, if held under the love of but one sin; and a turning to God only upon the account of free mercy, and then God *abundantly* pardons: A good word suited to a poor soul, under the sense of sinning *abundantly*, therefore need of *abundance* of mercy and pardon.

*Use* 4. Therefore the next Use will be, of Examination: Have you bin under such a *trouble*, as before opened, about sin and the pardon of it? such a trouble that would not be quieted but by clasping about Jesus Christ; hath the Lord smitten you with the deep sense of a particular sin, your bosome sin, and thereby bin brought to a *deep* sense of the evil of *all* sin? Have you been upon your knees, your faces, in as *particular* a confession as you could, *hating*, *loathing*, sin and your selves in it? Oh have you driven sin to the root, the fountain! oh there's a Hell of it within?

in? Say, do you know what it is
hearts under the weight of sin, and th
patience, grace, and love of God, helo
in Jesus Christ; Do you know what *se*
is, acknowledging in confusion of face
are worthy of nothing from the Lord for e
so much as a glimpse of mercy, a good loo
him, because you have so sinned against him? a
you glorified God though he never pardon you? a
is he holy and blessed, though you are banished from
him for ever? Have you been so reduced to see
that there's not the least atome of good to commend
you to the Lord? and so layn down as *nothing else*
but a sinner before him? Thousands of sins to
damne thee, but not a drop of righteousnesse to co-
ver thee; and so creep to the seat of mercy, infinite,
free mercy? yea hast thou seen and felt the difficulty
of such a self-emptines, that thou wouldst rather part
with all thy sinne, then thy righteousnesse; yea ra-
ther be righteous and holy, than be humble and em-
pty; ☞ A poor soul would take up from sin, upon
conviction of the damnableness of it, and be more
righteous and holy, but to be reduced first to No-
thing, nothing else but a poor, vile, unrighteous,
weak, empty creature, and so to Christ; here the
pride of heart sticks. Now soul, be narrow and
close in the search of this; for faile here, and fail in
all. But I intend a larger discourse to further this
Conviction.

*Use* 5. Let it exhort you that have never bin un-
der any *trouble* about your sin and the pardon of it,
that you do dot *ward* off, and get from under such
convincing, searching, words that may trouble you!

many



l Creatures resolve they will never
h a word as shall *trouble* them; and
such preaching as would *trouble* their
; One word with you; Why soul, Hast
dishonouring God, abusing his patience
cy, transgressing his holy Commands,
g his grace, and yet thou must not be *troubled*
? wilt thou have thousands of sins upon thy
, unpardoned, and tread upon the brink of Hell
every step thou goest, and not be *troubled* about it?
It seems then thou resolvest not to trouble thy self
much about that petty businesse (as thou makest it)
of being damned for ever, or saved for ever? No,
nothing about sin, guilt, pardon, heaven, and hell,
must trouble thee? Alas, poor deluded creature,
what a care is there to get to hell peaceably; for ne-
ver any one got to heaven so, that was never *trouble-
led* about getting his sins pardoned: Away, away with
such a curled peace, and let it now trouble thee that
thou hast put off this work so long, that sin and thy
soul have bin at such a peace so long. Be now at a pro-
fessed war against it, and take part with the Lord and
his word, that is teaching thee how yet to arive at the
blessed haven of peace, not with sin, but with the
blessed God, against whom thou hast so greatly sin-
ned; Oh look unto him to smite a hard secure
heart, to strike at a bosome hellish lust, for
whole peace thou hast so long, and so foolishly
contended; yea go in secret, and fall down before
the great God, particularly confessing and shaming
thy self, haring, loathing, humbling, till thou cry out,
as *David* here, Oh pardon; what a great matter tis
for any poor soul to be pardoned? Now, great mer-

cy,

cy. for a great sinner, or I a
Out-sinned pardon thou hast not,
this posture to God for it.

But you may further enquire, how do
a poor soul to this passe, to such a deep
such a sight of himself, so as to be thus
the Lord, in self-loathing, and abasement.
also, if God will, a fuller and set-discourse
this matter: Only now a word; (1.) When
is brought to this passe, God lets out an *appearance*
of himself in measure, upon a poor creature, such
a glimpse of light and purity, that makes the crea-
ture fall down, and cry out, oh I am vile, vile as
the dust I tread on? (2.) God gives out his *spirit*
in the word, which convinceth, and searcheth the
soul, shewes it its condition, state, sin, the damna-
blenesse and pollution of it, the greatnesse of it, as
was shewed: The spirit opens the *holiness* and *spiritu-
ality* of the Law, *Rom.* 7. 9. and shewes the sinner
as in glasse what he is; The spirit gives a sight of Je-
sus Christ peirced with the sins of such as will come
unto him, *Zach.* 12. 10. These do cause loathing
and bitternesse upon the soul of a poor sinner, draw-
ing near to the Lord for pardon.

Therefore 'tis great wisdome to be where God
speakes, where God appeares, where God gives out
his spirit, which is usually in the word preacht
powerfully, among the Saints meetings; or setting
thy self in secret to muse and ponder about an eter-
nall condition, or when the afflicting hand of God
is upon thee; do not say, I am *not so great* a sinner
as to make so much ado about pardon, or heaven, if
that be thy temper, thou art the most likely to be in
the



hell, in a peace that will end in woes
of any soul in the world. Oh wait for
ance, and every little sin will be great,
within thee, though outwardly civil and
it for the Spirit in the Word, and go, and
t. 'Tis one thing to know sin by the Letter
Law, which commands this, and forbids that,
nother thing to know, see, feel sin, and the infi-
te evil of it, the exceeding sinfulnes and pollu-
on of it, by the conviction of the Spirit; so as to see
it most in the fountain, in thy nature, and there
loath and bewail it, because it makes thee unclean,
and unholy, and unlike God, and unfit for God and
holy communion with him: which is the way and
most certain evidence of the Spirits saving convicti-
on of sin, (as distinguishing from that which a hy-
pocrite may have) and carries a soul to the fountain
opened, *Zach.* 13. 1. that its iniquity may be tho-
roughly cleansed.

*Use 6.* If sinners that come to God for mercy & par-
don see their sin as *great*, then it will also follow that
*great* sinners may be pardoned & saved; You that are
great sinners, old sinners, Oh hearken to this, you are
yet within the reach of grace, and mercy, and pardon,
if you will come to Jesus Christ for it, the greatnes
of your sin is no barr to you; but, if you fail of par-
don, 'tis because you will not come to Christ for it,
and accept it upon Gospel-terms; you will not have
pardon with a new heart and new life; or you make
a slight matter of pardon, or you think 'twill come
of course; or you are afraid to enter into a serious
review and debate with your selves, because your

sins are *so great*, they will terrifie you, your pleasure and peace of your mind the world; Away, away, with any of though, thou hast sinned much, greatly, lo thy might, come to Jesus Christ, & those gr no more before his blood to wash them a the least sin (if any be little) that ever was co ted and pardoned, *Esay* 1. 18. Do not hence l curely, Oh 'tis well, that great sinners may be pardoned, I ever thought so, what need so much ado? Do not thus harden thy self, and make such a curled use of so blessed a truth; but therefore come in, lay down thy weapons with which thon hast been fighting against God; Wilt thou hold up rebellion, and yet cry pardon? Is it equitable thou shouldst expect it? No, fall down at the feet of that God against whom thou hast so *greatly* sinned, in the posture hath been shewed thee; and then though *sin hath abounded, yet grace doth much more abound*, *Rom.* 5. last. *Great* sinners have become *great* Saints, 1 *Cor.* 6. 11. *Such were some of you*: who were they? Idolaters, Adulterers, Revilers, Sodomites, &c. and such like. You that have been such like, God may have as much glory in your pardon, as he hath had dishonour by your sin: only be not such a *Devil* to thy self, as to turn thy back upon it, and when thou hast thus long rebelled, to tell God, he must stay thy leasure for thy acceptance of his pardon, thy sins are too sweet to leave as yet; I tell thee, soul, and I have shew'd it, that Gods pardons cost him dear, and are precious; and if thou deal thus, they may be lockt up in Heaven from thy wretched soul to all eternity. Who, but a desperate wretch, but would take mercy and grace



eaven, that may make him blessed for God offers it, by his dear Son, let thy r so great? why, wretched man, or wo- thou not done God wrong enough alrea- must thou stay yet longer in thy cursed sin, ong him yet more? Hast not done enough dy to damn a thousand souls, but wouldst do e, and make as sure of hell as thou canst? I beech thee, sinner, great sinner, young or old, do not put me off, nay, do not put the Lord off, with a pardon in his hand, a promise of grace ready to be sealed by the Holy-ghost; if thou wilt now, from thy soul, readily say, why then, be it so, Lord Jesus I come to thee; If the tearms be leaving all this deceitful sin, and to be made like unto thee, be it so, I accept of it, tear my lusts from my heart, I have served them long enough, too long; Oh now, if there be any mercy in Heaven let me have it, save me, (not in,) but *from* my sins, Oh Lord, for they are *great, great* indeed; *I will, saith the Lord*, and he speaks it in *Ezek.* 36. 29. *I will save you from all your uncleanesses*: 'tis as much as if the Lord should have now spoken it from Heaven: mark every tittle in such a promise! Now thou cryest, Oh, *will, will* the Lord save? *I will*, saith the Lord; Oh but, will he save me *from* such *uncleannesses*, yea, from uncleannesses; what from *All*? yea, from *All* thy uncleannesses; fall down and Adore, and cry out, Oh grace, free, rich, infinite, glorious grace; admire Angels, Saints, sinners, Behold one of Gods wonders, *A great sinner saved*.

*Use* 7. And so seventhly, it may serve to exhort *blessed* souls brought into a state of peace and pardon,

still to keep an eye upon the *greatness* [illegible]
mercy were not great, how could any sin [illegible]
Thus this blessed man *David*, is breathi[illegible]
*Blessed is he whose iniquities are forgiven*, Oh [illegible]
Lord, Oh my soul, who forgiveth all thine i[illegible]
*Oh how great is thy mercy towards me, and t[illegible]*
*delivered my soul from the lowest hell*: So shoul[illegible]
doned, called, redeemed souls see themselves ca[illegible]
and taken out of hell it self: out of a hell of abomi[illegible]
nations, pollutions, wrath, under which they were
fast held by the powers of darkness. Say, did ever
such a soul get to Heaven? shall I not be the wonder
of Heaven and hell, how I got to Heaven, and esca-
ped that wrath in which thousands that were better
then I are now plunged? there's no other reason but
because mercy is *great*, greater then the greatness of
sin; with which I shall conclude the second Point,
namely, When sinners come on to find pardon, they
see their sins *great*.

Obs. 3. *The great reason of Gods pardoning a sinner; and the plea that a poor convinced sinner hath with God, is, that he will pardon for his own Names sake.*

For thy *Names sake*, Oh Lord, pardon *&c.*
That is, not for any worth that is in a poor creature,
not for *my* sake, but for thy *own* glories sake, thy mer-
cies sake; grace and mercy will be hereby glorified.
God gets himself a Name by the pardoning of a poor
sinner, that *Name* which he proclaims to *Moses*,
*Exod.* 34. 6. —— The Lord merciful, and gracious,
*&c.* Now, God hath given forth the ground of this
plea in the *New Covenant*, where his Name is thus
made



[illegible]rious. And when He had given forth
[illegible]essed draught of the tenour of the *New*
*Ezek.* 36. 21. &c. The Lord gives out
[illegible] great reason, often mentioned, why he
[illegible]e such a way of making another Covenant,
[illegible] he *wills* all, *undertakes* all, *does* all, *works* all,
[illegible]lved it should be a Covenant, and a way of
[illegible]e that should surely hold: he gives out this, I say,
[illegible] the ground of all, *I had pity for mine own holy Name*,
ver. 21. *Thus saith the Lord God, I do not this for your sakes, but for mine holy Names sake*, ver. 22. *I will sanctifie my great Name*, ver. 23. And when the
Lord had shewed what he would do for the poor
Jewes in special, and so for all sinners taken into Co-
venant with him, that he would *sprinkle clean water upon them, cleanse them from their sins give them a new heart, put his Spirit upon them, write his Laws in their hearts*, and so take them to be *his people*, he again
concludes with the same ground as before, that all
this was still for his own *Name*, ver. 32. *Not for your sakes do I do this, be it known unto you, &c.* And yet,
that he would as certainly and fully do it, as if all the
engagements from man in the world had been upon
him, as *undoubtedly* make good every part and article
of the Covenant, he adds, ver. 36. *I the Lord have spoken it, and I will do it*; you may safely abide by it;
Neither should his grace and power come hardly
from him (as poor doubting souls surmise) as if
'twere as much as ever the Lord could do, to give
out mercy and grace to poor sinners; but, saith the
blessed God, in another place upon the same account,
having given out the promises of grace in the New
Covenant, *Jer.* 32. 37. and so on, He subjoyns,——

*I will do it with my whole heart, and* mark it, poor souls, *with my whole soul,* you, love you, never turn away from you good, and never suffer you to turn away. If poor weak souls (for whose sake I put it here ask, What is this Covenant, what do you by it? I have at large opened this to you; o word here. God at first, when he made man, agr with man to be his God, to give him life for ever; upon these tearms, that man would keep the Law that God gave him, which God also writ in his heart, and 'twas a Law that would have given all glory to the Creator, preserved the creature in a holy and blessed order, and been a blessing to the whole Creation; but man transgressing here, the blessed God, from his own good pleasure, *for his Names sake*, gives out another Agreement, or Covenant, provides in it tearms of reconciliation, for the first breach of the first Covenant, sends his eternal blessed Son Jesus Christ, to be a Mediatour of this new agreement, gives him Commission to *offer* it to all, and that freely; and to let the World know, that if any sinner in the world, never so great, come and put up his plea, make his claim, enter his claim, accept of this Covenant and new agreement with God, accept of the tearms of it, give up himself mutually to God back again; then will God be his God, and that upon better tearms then before with *Adam*, pardon, own, love, blesse, unite to himself, never suffer him to fall, mercy built upon an unmoveable foundation, *The foundation of God standeth sure*, 2 *Tim.* 2. 19.

This briefly is the meaning of the New Covenant, upon which all our mercy is built; now from first to last,



t to the top stone of it, from Electi- is done and made good for the Lords Names sake. Souls elected, the Cove- ted berween God and Christ, Jesus Christ nner called, forgiven, justified, sanctified, kept, glorified, All for his Names sake; See mises running thus, in most places, *Esay* 43. *I even I am he that blotteth out thy transgressions.* by? *for my own sake*; *Purge away our sins for thy Names sake*. Psa. 79. 9. This is the bottome of all.

Now, because the further clearing of this blessed truth is my design, through grace, in the next discourse; I shall speak but a word more by way of use only.

*Use* 1. If it be thus, that what ever God gives out to poor souls, is for his *own Names sake*, that this is the plea a poor sinner hath; let it then be for your information and instruction, that you have no other plea to be heard in Heaven but this, (the plea of Jesus Christ being upon the same bottom) Dont make a sorry pile of carnal duties and works, and say for the sake of these, Lord do me good, and pardon where I have failed; the Lord may send fire from Heaven to consume thee and them, because of their pollution, and that 'tis a cursed offering, but never hear thee, and blesse thee upon such a plea; No, no, say in thy soul, and that from full conviction, If ever I have any thing from God on this side hell, it must be for his own Names sake; I expect, I plead, I wait, upon no other ground.

*Use* 2. If the Lord's Names sake be the only plea for grace, then let poor sinners drawing near to God

by Jesus Christ be perswaded that 'c
most acceptable before the Lord.
way of the heart of poor creatures, fro
love & pride; we think, if God could g
unto us for our sakes it were something;
any thing to be beheld in us that were com
to the Lord, I could go with some confiden
seeing 'tis thus, that I am nothing else but vil
fore him, how can I go to him? with what fac
or, how can he give out unto me? *Sinner*, be as low
as thou wilt, or canst; but reason not so with thy self.
If God can as freely, as fully do thee good, all good,
for his own Names sake, and hath thereby the more
glory by it; Why shouldst thou so stand upon thy
tearms with God, and not be as willing, as contented, to accept of mercy, all mercy, for Gods own
Names sake, as well as for *thy* sake? 'Tis thy pride,
be it known unto thee sinner, as humble as thou
thinkest thou art, and not thy lowliness; know, for
thy comfort, God can more readily, easily, do thy soul
good, upon the tearms he now is, for his own sake;
and so the thing be done, thy soul pardoned, blessed,
saved and all shall end in everlasting love upon thee,
let the Lord have all the glory, though thou hast nothing to boast of for thy own sake. And yet also
know, that when the Lord saith, he doth it for his
own sake, he doth not exclude that he hath *no* respect
and love unto thee; but that the great and highest
motive with God was, and is, his own Name, his
own glorious grace, why he ever had a thought of
good to an undone creature; that there was no motive in the creature, unless misery, which is no glory; but all is done, given, estated upon souls, undone, poor sinners freely, for his own sake. 3. Let



ort souls to make use of this plea,
that with great, though humble *confi-*
r failed poor souls since the world was,
e of it: when they were low and help-
yed and pleaded mercy for mercies sake,
t, and never went away but blessed.

Gospel

# ...ospel-Justification.

The Second

# TREATISE:

WHEREIN

## The Souls emptying of all

its own righteousnes is further evinced, and Gospel-justification stated, how a poor sinner is made partaker of it, and the evidences thereof laid down.

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ROM. 3. 19, 20.

*Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God.*

*Therefore by the deeds of the Law shall no flesh be justified in his sight*, &c.

HAving spoken as the Lord hath helped me, as to the weight of the pardon of sin, and the *previous* way to it; I now come to open the compleating this mercy in a poor souls cōpleat justification, before God.

God. So it hath pleased the *Wisdom* the way of his glorious mercy to p shall be saved, that he doth not only grace for the remission of their sins, & m them, but hath so blessedly ordered th bring them in a state of *Righteousness*, a co perfect righteousness as *Adam* in his perfec was in, not by making the sinner perfectly ho righteous in himself, in his own nature; but by giv out his eternal Son Jesus Christ, to fulfil all righteousness in their stead, by satisfying & keeping the perfect Law of righteousness, wch is imputed to the Believer, as if he had fulfilled it, & were wholly righteous in his own person; In which lies the great mystery of the Gospel. I am not ashamed of the Gospel of Christ, saith *Paul, &c.* for *therein is the righteousness of God revealed from faith to faith, &c. Rom.* 1. 16. namely, that righteousness of Jesus Christ whereby God will justifie, put in a state of righteousness, made over to them by faith that shall be pardoned and saved.

To endeavour to evince and discover the *necessity* of such a *justification*, and the *nature* of it, and how a poor soul comes to be *invested* in it, to have a *right* unto it, is my design, as the Lord shall graciously assist, in this ensuing discourse. Oh that I might do it in the simplicity of the Gospel, plainly, convincingly, spiritually, as I ought to speak.

In the prosecuting hereof, I shall first shew that righteousness is not to be attained any other way, not by the exactest keeping of the Law, so as to commend us to God; not by setting our selves to keep the Law of God as well as we can, and so we hope God will accept of it; which being naturally rooted



arts of all, I find it the hardest ion, and most hardly received of uls are a thousand times more easily se sins, then bearen off the confidence they think they do, and so come as *else* but sinners to Jesus Christ; want of viction makes all the Hypocrites in the . This is that part therefore I shall first begin , according to the Apostles method in this Epistle.

The Apostle layes down his doctrine, which he was to prove in the 17. *verse* of the 1 *Chapter*, *The just shall live by faith*; to make way for which, he first proves in the remaining part of the first *Chap.* that the Gentiles knowledge of God, which they had by *the things that are made*, The Creation of, and Providence of God over the world, left them in unrighteousnesse because they *held the truth*, of the being of a God, *in unrighteousnesse*, even the wisest and learnedst of them, such as *professed themselves to be wise*, verse 22. and brake forth into Idolatry and all abominations, *for which cause God gave them up*, &c. *verse* 26, 28. At the 17th. *verse* of the 2d. *Chap.* The Apostle undertakes the Jew, strikes off all his priviledges, and at the 9th. *verse* of the 3d. *Chapter*, concludes both Jew and Gentile, in the same condition, as to the obteyning of such a righteousnesse by the Law, that might commend either to God;— *What then? Are we* (who are Jews) *better then they?* (who are Gentiles). *No, in no wise, for we have proved that Jews and Gentiles are all under sin, As it is written, there is none righteous, no not one*; Which he further proves by severall Scriptures to the words of the text.

*In*

In which the Apostle preven
namely, that some might urge, Th
ged may concerne some few and gr
sons, and not all mankind in gener
matter; *whatever the law saith, it saith to t*
*under the law*, which are, all the Sons and
of *Adam*, as in their naturall corrupt est
under the law, from whence the Apostle in
(1.) That therefore *every mouth is stopped*, (2.)
the world is guilty before God. (3.) That no flesh,
within or without the Church, can be justified by
the Law. From whence I draw these 4 plain obser-
vations to prove what is my main design, *viz.* That
no man can attain to such a measure of righte-
ousnesse by all that ever he can do, in his best
keeping the Law, as may commend him to God;
which 4 are these.

1. *Every son and daughter of* Adam *in their natu-
rall estate are under the Law.*

2. *That a transgressour of the Law, hath nothing to
boast in, nor to excuse himself from his sin, or the right-
teous judgment of God due unto him.* [That every
mouth may be stopped.]

3. *Every soul in the world is under guilt and condem-
nation*: [that all the world may be guilty before
God.]

4. *Every soul lies under an impossibility of reaching
to such a Justification, by the best keeping of the Law, as
for God thereby to accept of him.*

I intend briefnesse in the opening of these, and
what *plainesse* also the Lord shall help me with;
This is a principle *rooted* in the hearts of all the Chil-
dren of men: That still there is a sufficiency in them
to



w of God in such a measure as God
em for it; This being heightned, by the
f times, and darkenesse of Gospell-light,
New-Covenant of grace, upon the spirits
neration, they are most hardly beaten off
poor souls, If I keep Gods law as well as I
and worship God, and do not harme my
bour, God will accept me, and pardon where
I fail; but to be convinced that all that keeping of the
law is made void by one sin, and so see an absolute
necessity of righteousnesse, another way and out of
themselves by Iesus Christ, though it be preacht by
many good men, yet few, very few, in this Gene-
ration live in the practicall sense and sight of it;
yea how many professours (not hereby to reproach
any) have confessed to the Glory of God, and their
own abasement, that since the breaking forth of a
fuller light of the nature of the New-Covenant,
Gospel-grace, the righteousnesse of Christ, they
have bin shaken in their bottomes, being legall,
and thought if they took up from their sins, and had
a kind of sorrow for them, and then set themselves
to obey the law strictly, be close in the sabbath, and
some such duties, that God would accept them, be-
ing still ignorant, as least practically, that when they
were convinced of sin, they were to see where to
have a righteousnesse, and how to get into Christ,
and have life and strength in and from him for their
new obedience; which is that I drive at in this, and
my afterwards discourse in opening the New-Crea-
ture, as *in* Christ.

Having premised this I come to speak to the first
promise laid down, namely,

Observ.

Observ. 1. *Every son and daugh*
*their naturall estate are under the Law.*

By the Law, I do not mean the Mosa
Testament way of worship; but by the law
stand that which we style the morall law,
the 10 Commandements, that was writte
*dams* heart, and afterwards given out by God
to *Moses* at Mount *Sinai*; and promised in the N
Covenant to be written again in the hearts of all
that are really called into the grace of the Covenant,
*Ezek.*36.27.

To be *under the Law*, is an expression familiar to you, you know what it is to live under a law: To be under this law of God, then bespeakes these things.

1. To be *under it*, is to be bound over to the *exact* fulfilling it: see Rom.10.5. *For* Moses *describeth the righteousnesse which is of the Law, that the man which doth these things shall live by them*; that is it, to be bound over to the fulfilling and doing of the law, which if done exactly, without the least deviation, there is life promised to it: But upon the least transgression of it, to be lyable to the penalty which God hath pronounced against the transgressors of it.

2. It followes thence, that to be *under the Law*, is to be bound over *to the whole Law*, in its full and perfect latitude, as it reacheth the whole man. *Cursed is every one that continueth not in all things, which are written in the book of the Law to do them*: Mark well the tenour of these words. Here is required of *Every one* an exact *doing* (not onely purposing and thinking to do); and that not onely of



most of the law, *but in all things*, and
for a time, but a *Continuance* of doing
under the curse: One sinfull thought
belonging to it, as well as the breach of
law, if under the law, *Whosoever com-*
*, transgresseth also the law*, 1 John 3.

3. To be *under the law*, is to be *subject to, and to be* all the curses, threatenings, judgments, wrath, that it threatneth to the transgressours of it, here and for ever: Whatsoever the law saith, in point also of judgment and wrath, it saith to all that are under it.

4. To be *under it*, is to be bound to *make God satisfaction* in our own persons for the breach of it, I mean while under it, every soul is so obliged to make satisfaction, to the justice of God: If a poor soul be in his naturall estate, and so under the law; he must stand or fall to the law, God expects personall satisfaction from every soul that sinneth against it, that will stand to his keeping the law, in whole or in part, and God in his justice can bate nothing of what he hath spoken.

Now, That all men and women are by nature, as of and in the first *Adam*, thus under the law, to wit, to be bound up to it, and to have life onely upon the exact and perfect fulfilling of it, to be bound up to the *whole* law, subject to the curse of it, upon the transgression of *one part*, bound to make God *satisfaction*, in his own person for any breach thereof, I briefly prove.

Saith *Paul*, Rom.6.14. *Ye are not under the law, but under grace*; Implying, till a soul is brought

 under

under grace, the Covenant of grace, just
fying grace in and by Jesus Christ, he is
whoever he be; so *Gal.*4.5.— *To redeem them that were under the law*, &c. implying also that
kind are naturally under it, till under th
and efficacy and priviledge of Christs Re
on.

The main reasons of it are,

All are under this law, because all mankind were bound up under the same Covenant with *Adam*, who was a publick person representing all mankind, as a man may bind up himself and his posterity to such and such conditions; and, such a Covenant, decree, or obligation binds his posterity in Law: so was *Adam* bound up to God; see *Rom.*5.12. the speciall Scriptures that prove this truth; *Wherefore as by one man sin entred into the world, and death by sin, so death passed upon all men, for that all have sinned*; so verse 16. 17, 18, 19. *by one that sinned*, &c. *by one mans offence death reigned by one; by the offence of one, judgment came upon all men to condemnation: By one mans disobedience, many were made sinners*: Implying clearly, that the guilt of *Adam*, as representing all his posterity, was and is imputed to all; *and therefore all were, and are bound over to the same Law*; bottomed upon that word of the Lord to *Adam*, by which God put the Covenant upon him, *Gen.* 2. 17. *For in the day that thou eatest thereof thou shalt surely dye*. *Adam* had the law of holinesse and righteousnesse, the morall law, written in his heart before, and his nature perfect, which bound him over to obey every command of his God, now God gave out that external law, unto him by way of tryal, in



orm of the Covenant was implyed; but
ast that, he transgressed the morall law,
his heart also, which bound him over to
in all things: so that the sin of *Adam* was
virtually) a transgression of the morall law,
biding and obliging mankind; which law we
take in him, as it was given to all in him, and
ng written in *Adams* heart, it was as much as if
it had bin actually written in the hearts of all mankind: which doth also appear by the remnants of the law, (as that there is a God, and man should be just,) yet remaining in the hearts of all: Therefore by nature we are all bound up to, and are under, this law.

2. It doth appear that *all* do sin and transgresse this law of *God*, therefore *they are under* the penalty and condemnation of it: this argument the Apostle brings to prove the same thing, *verse* 9. of this 3d. of the *Rom.*——— *For we have before proved both Jews and Gentiles, that they are all under sin*: and verse 12. *They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one*; Therefore seeing all do sin, they are bound to answer the law, (as you use to phrase it,) and are subject to whatsoever the law pronounceth against the transgressours of it.

3. All the *partiall* keping of the law, will not deliver a soul from that penalty that belongs to the breach of the whole: keep me all or none, as to your deliverance from the curse, saith the law. But this I am further to prove, when I speak to the next verse, The impossibility of a sinners being accepted by his best keeping of the law.

*Use* 1. Are all men and women in th
and old, naturally under the law, *b*
*most exact and rigorous fulfilling of it, under*
are indeed under all the curses and th
pronounceth, and bound to make *God* sa
in your own persons, while you are under it;
every poor sinner be convinced of it, what a st
this for any poor soul to rest it self satisfied in? w
is the man or woman that is not a transgressour of it?
and therefore, see to it, and that before the execu-
tion of judgment come upon thee without remedy.
Sinner, If thou wast condemned by the law, and un-
der a sentence of death, how wouldst thou beg for a
reprieve? and beg all thy friends to interpose for
thee; what an amazing word would it be to thee?
*Thou art condemned to dye.* Ah sinner, tis the case of
thy precious soul, Thou art condemn'd to eternall
death, by the law of *God*, the sentence is pronoun-
ced from the righteous Judge of Heaven; Away
sinner, with all speed to a *Mercy seat*, Acknowledge
thy condemnation just by the law, Go to the great
and potent *Advocate* of heaven, Jesus Christ the
righteous, put thy case into his hand, tell him thou
hast none else to make to, and that thou hast heard, he
hath helped many a condemned sinner, in the same
case as thou art, and that thou hast heard he hath layd
down a price for such as thou art to redeem them
from the curse of the Law: follow him, and if he speak
but a word to the just and great God for thee, the
sentence of the Law is remitted, a pardon of grace
comes forth, and at last the Holy Ghost shall be
sent from the father, and the Son to *witnesse* it, *and*
*seal* it in thy own conscience; and that blessed word
shall be thine, *Therefore there is now, No condemna-*
*tion*



o shall condemn me, since Jesus Christ
me? and hath made the Court of Hea-
e? Go and ponder in thy soul every day;
Is't nothing to be under a Curse? condem-
a Law to be damned for ever? shall I let my
oul lye in such a case one hour longer, specially
en a way I hear is opened to me to get from un-
it? Say, what satifaction can I wretched creature,
make to the righteous God? None, but by suffering
what infinite justice will lay upon me, which is no
lesse then infinite punishment. Oh get in upon thy
conscience, what it is to be *condemned* by the great
*God*, to lye under guilt, to have *no plea* or *excuse* by
the law left thee; which I will labour to prove to
thy conscience, and then further urge thee, which is
the import of the next point.

Observ. 2. *A transgressour of the law, as he hath no-*
*thing to boast in, so he hath nothing to excuse himself*
*for his sin, or from the righteous judgment of God due*
*unto him*; which is drawn from these words.——
*That every mouth may be stopped*, &c.

This the Apostle intimates, Rom. 2. 1. *There-*
*fore thou art inexcusable, ô man*, &c. speaking to the
*Jew*, who went about to free himself. And *the judg-*
*ment of God is according to truth against them which do*
*such things*, verse 2.

*Reason* 1. A poor sinner hath nothing to excuse
himself for sinning against the law of God, *because*
*the law is good and righteous*, Rom. 7. 12. *Therefore*
*the law is holy, and the Commandement holy, just, and*
*good*, saith *Paul*, when he was under such a convicti-
on of sinning against it as we are pressing. So, 1 *Tim.*
1. 8. *But we know that the Law is good*, &c. Tis a

law that containes glory to the Cre
good and blessednesse, (as in its self,) to t
A law that's full of all wisdome, and bl
takes care for the good, blessing, peace, or
whole Creation, that man might not sin ag
maker, nor, in the least, harme (nor think to
his fellow creature, so that its proper end is goo
nesse, preservation to all; Now what excuse for
creature, most concern'd in the good of it, for sin-
ning against such a law? what hath a creature to say
for himself? how inexcusable is he before *God*, An-
gels, and men?

2. *God* writ this holy and blessed law in the heart of *Adam*, as he was a publique person, whereby he, and in him all mankind, had *power* to keep it, there-fore the sinner hath no excuse before *God*; He gave man a power, though he did not lay a necessity up-on his will, but left him to the liberty of it, but man corrupted himself, *Gen.* 6. 12. whereby he disabled himself from keeping the law: Now if a man disa-ble himself, it can be no rationall excuse for negle-cting the duty, so that his mouth is stopped as to any plea or excuse before the Lord.

3. Though man had blurred and defaced the fair and originall Copy of this holy and good law writ-ten in his heart, yet *God* gave it forth again by *Mo-ses* in Legible Characters, one end wherefore was to leave all mankind without excuse; thereof this strikes off all plea for the sinner, specially to such to whom it is revealed.

4. There is a remnant of this law yet in the heart of *Adam*, which though not sufficient to enable him to an exact performance of it, yet enough to leave



thout excuse; so *Paul*, *Rom.* 2. 15. to
point we are now upon, speaking of
es. —— *Which shew the workes of the Law*
*their hearts, their conscience also bearing*
*and their thoughts the mean while accusing, or*
*cusing one another.* There is enough of the law
ining in every mans heart to accuse him, when
doth evil; and excuse him so far as he doth right,
ough man by habituall sinning, doth much stifle it;
so that this also helps to aggravate his sin, and to
leave him without all plea or excuse.

5. There is that to be known of *God*, in the crea-tures, that may and doth leave a sinner without all excuse for sinning against him; this the Apostle ar-gues as to this very purpose; Rom. 1. 20. *For the in-visible things of him from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternall power and god-head, so that they are without excuse*, &c. The creatures could not say, we will make our selves thus and thus, and sub-sist in such an order and harmony; therefore there was one first Infinite being who made all things, and by the same power doth uphold them, to which *first Being*, all the creatures must owe their homage and conformity; Now though such a glimmering of light can never suffice to lead a soul to the true worship-ping of God, as the Apostle there argues; yet it leaves the creature without excuse, which is that I am proving from it.

6. All the Children of men do sin *presumtuously*, *willfully*, and *obstinately* against the Law of God: mans sin being not so much from his weakness to obey the law, (though weak he is) but from the re-

bellion of his will against God and his
the case of disobeying the call of the Gos
whatsoever a man doth presumptuously &
leaves him without all excuse ; And this i
charged upon the Children of men, by the ho
in the word, that their sin was obstinate rebe
gainst the great God ;

From all these the truth of the assertion doth ap
pear that every transgressour of the law is without all excuse before God.

7. As the creature hath no excuse for his sin, so it followes he hath no pretence against the righteous judgment of God ; *we are sure the judgment of God is according to truth*, Rom. 2. 2. and Chap. 3. 4. That thou mayst be justified in thy sayings, and clear when thou art judged ; that is, what ever any sinner may dispute to the contrary, God is righteous when he judgeth ; If the Law be just and holy and good, once written in his heart, and had a power to have kept it, that God hath given out this law again to him, the remnants of it in his heart, so much to be known of God in the creatures, and that he sins presumptuously and wilfully against God, and so blessed a law, made for his own good, certainly must every sinner conclude, The Lord is righteous when he judgeth, and every mouth must be stopped.

*Use* 1, If it be so that no sinner in the world hath any justifiable excuse for his sin, then let this truth come in into your consciences, and strike off all vain pretences, and wretched excuses, when you have sinned against the Lord ; which usually are such as these ; when sinners break forth into this or that rebellious



they cry, Oh tis my nature, my natu-
on; and then they think, that excuseth
the matter, whereas it aggravates, for
ves corrupted our natures. Saith another,
n so accustomed to such a way, to drink to
, sometimes to swear, to use the Lords name
y, and as a by-word ; whereas the custome of
ning is the greatest and most grievious aggravati-
on of it. Saith another, 'tis my company that drawes me or the example of others, or 'tis my temptation, when they are under the Spirit that worketh in the Children of disobedience ; Or, that they do keep the law as well as they can, and think this will excuse : whereas nothing, no plea that ever a sinfull deceitfull heart put up, or that the Devil suggests, can before God excuse any sinner in the world, rich or poor, knowing or ignorant, from the exact and perfect keeping of the law, (if they are yet under the law) but upon one transgression of it, the law doth most justly condemn and curse them ;

Nothing is more naturall to fallen man, under sin, then when having sinned to devise an excuse, and thinks and surmiseth, that because such an excuse will be taken by his own blinded conscience ; therefore God will also accept of it, & so, *flatters himself in his own eyes, till his iniquity be found to be hatefull*, Psal. 36. 2, Thus *Adam* as assoon as he had sin'd, he thought how to excuse the matter, puts it off to the woman, and the woman to the devil, which trade sinners have well learnt, and have driven it on ever since to their own damnation ; Observe this, If every sinner, yet under the law, and the power of sinne, had not some vain pretence and excuse to enslence

consci-

conscience, and foolishly thinks to
God, he, or she, must needs fall do
Lord, see all their pretences and coverts
nable flatteryes, and soul-cheatings, an
themselves, and pronounce God most rig
he damn them for ever;

Oh therefore, sinners, Away with all you
tences, no more excusing, but judging, and go to th
great God, and fall down at his feet, crying out, oh
I am a transgressour, the law condemns me, no ex-
cuse will be taken, my mouth is now stopped; what
ever God do with me, he is most holy and righteous.
If I were going to Hell I must justifie God; and can-
not say unto him, why doest thou thus? Thus tis
with a poor soul, when the Lord by his word and
spirit opens sin, reveales the law, layes it in upon
the conscience, discovers the holinesse and ex-
actnesse of his justice, that the law shewes no mer-
cy, but cryes out for fulfilling, or pronounceth ab-
solute condemnation, then I say, a sinner cryes out,
Oh I am cast by the Law, I am gone by the Law,
All my pleas are found too light, All my endeavour
to keep it, is worth nothing, if guilty in the least,
while I am under the law. I must find out a righte-
ousnesse else where, another way, or condemna-
tion, just condemnation is my portion for ever;
Here's the first stroke of a convinced sinner, when
*God* is outing him from himself, and all his
coverts or excuses, and brings him naked to put on
the righteousnesse of his Son Jesus Christ, freely
held out in the gospel; which is the work in
hand.

2. If



cuse can be heard or taken, for the
of the law, for but one breach of it,
outh is stopped; how much lesse will a-
be taken, for withstanding the gospell of
Jesus Christ, saith our blessed Lord. *If I*
*come and spoken unto them, they had not had sin,*
is, not so great sinne and condemnation) *but*
*now they have no cloak*, (nor excuse) *for their sinne*;
If a righteous law, leave all the world without ex-
cuse, much more a gospel that offers free grace, and
pardon, and righteousnesse, by Jesus Christ
to any sinner, condemn'd by the law, that
will come in, as so condemn'd, and accept of the
free gift of righteousnesse by him.

But that I may yet a little further labour to bring
in the sense of guilt upon the soul, I shall prove eve-
ry soul, *guilty before God* of the transgression of the
law, and shew what the sense of guilt is, which few
there are that have, in a saving way.

Observ. 3. *Every soul in the world is guilty before God*
*of the transgression of the Law.* —— And all the
world may become guilty before God.

This hath been proved wh re we have shew'd
that *All have sinned, and come short of the glory of*
*God.*

This *guilt* is threefold, which is set home up-
on every sinners heart, when convinc'd of sin by the
spirit.

1. The *guilt* of *Adams* sin which stands charg'd
upon every sinner in the world, while under the
law, *Rom.* 5. 18.

2. The guilt of the *corruption of our natures*, sinne
in the fountain as I have shewed, which is likewise
upon

upon every Son or Daughter of *Ada*
*corrupt*, Psal. 14.1. wherein lies the exce
fulnesse of sin.

3. The guilt of *actuall rebellion* against G
brought forth, and acted in the outward man
God.

Now under this threefold guilt is every sinner
the world, while under the law, the effect of which,
if not reconciled, is punishment surable to the guilt;
which is,—— Thou shalt surely dye, And, *The wages of sinne is death*, eternall death, *Rom. 6. last.*

*Use* 1. This may therefore *inform* and *convince* that every sin brings *guilt* upon the soul, and so deserves death and everlasting wrath from God; you that make light of sin, to lye, to profane the name of the Lord, be in worldly discourses on the Lords day, in any way of sin whatsoever, weigh this in thy conscience, There's not the least sin but makes thee *guilty* before the tribunall of God; God, the law, Angels, Conscience, are all witnesses against thee; where's the soul that will think to avoid this charge? shall I prove every soul of you guilty, and that before God? If this were proved by the power of the word in the conscience, I know what, (and I shall shew it you), will be the effect of it; lay your consciences to the Word, and if thou art found *guilty* before the Lord this day, go home with the sense of it upon thy soul, and do as a *guilty* sinner should do.

1. Consider first, as to what concerns God, immediately; The Law requires. Thou shouldst have no other Gods but him, *Exod.* 20. Which Jesus Christ



ts, is, to love the Lord thy God with
and with all thy soul; now, Hath God
ole heart and soul, darest thou say so?
the world had more of thy heart then
ost not thou love the world, and the things
Do not thy affections, thoughts, desires of
art even day and night go after it? yea, you
not but grant, that 'tis so? Then God and Angels are witnesse, that thou art guilty of the damnable sin of Idolatry. And such a one, shall not, as such, enter into the kingdome of God, *Eph.* 5.5. Know by that Scripture, A covetous heart may send thee to Hell, as well as any sin in the world; —— *No Covetous man, who is an Idolater, shall enter into the kingdome of God*: read over the place every day, and tremble at it; Here's guilt already enough to damn thee.

2. Thou hast worshipped God superstitiously and idolatrously, after the traditions and commandments of men: you that are elderly people are all guilty here, in a grievous manner in the time of your ignorance, when superstitious Ceremonies were practised, and the Common-prayer-Book worship was upheld, when you polluted the Ordinances of Jesus Christ, coming to Sacraments with sins upon your souls, from which sins you are not converted and changed to this day, which the Apostle calls *eating and drinking damnation*, or judgment; under which guilt you still lye, and would heap up more of this guilt, were not some more tender of your souls then your selves? Here's guilt to purpose, who is free from it? and how many unhumbled under it to this day? Art thou not now ready to cry

our,

out, Oh hold, hold, you need go n
conscience is smitten, oh, guilt, great
on me? Oh that 'twere the cry of many
the Lord, how might it end in mercy th
for ever!

3. But yet further to pursue thy conscien
that's the nature of guilt) doth not the Lord req
in his law, that thou *shouldst not take his Name in va*
*Exod.* 20.7. Now sinner, stave off this guilt, if thou
canst; How oft hast thou abused and profaned this
great and dreadfull Name, the Lord thy God; by
swearing, or, in thy by-words, crying, *oh Lord, oh*
*God, for Gods sake, for Christs sake*, upon every
foolish vain occasion, with no more reverence of
his Name, then the most Common name in the
world; And some of you have as many dayes as you
have lived since your childhood bin frequently guil-
ty of this great evil; which thou hast made a small
matter of, which if ever God pardon it, it will ap-
pear to be odious guilt, from the height of thy heart-
Atheism. How oft hast thou heard the word, and
thy heart bin after the world, and thine eyes gazing
up and down, that tis easie to discern thou regar-
dest not what is spoken from God to thee; and the
same in prayer, how oft hast thou babled ore the
Lords prayer like a charme, with no reverence of
Gods Majesty upon thy soul; in thy bed, it may be,
in a drowsie manner, or if otherwise not understan-
ding the words thou speakest, much lesse thy heart
affected with them, or it may be saying over the
Creed, and the Commandements, or some Service-
book prayers, as abundance do, grievously pro-
faning Gods Name, and offering lip-labour, which
his



eth; yea know what hath bin often
thy prayers, and all thy worship, and
(as thou calleſt them) are an *abomination*
d, while thou art in thy sin, an unconverted
ly person; yea the way of thy worship, in
thou placest thy greatest confidence, hath bin
ighest aggravation of thy sin, in offering up to
that which his soul hateth; *Esay* 1.11,12,13,
14,15. ——*When you make many prayers* (saith the
Lord) I will not hear you, &c.

And as to the sanctifying the Sabbath, which thou
shouldest make a *holy* rest unto God, thou hast made
it a meer *fleshly* rest, consuming the day upon thy
lusts, in vanity, idlenesse, carnall and worldly dis-
courses in families, in the streets, to the high
dishonour of the Name of God, and hardening of
thy heart against the truths of God, rendring thereby
the preaching of the Gospel, wholly unprofitable to
thy soul; A carriage farr unlike a man that hath the
grace of God upon him, and a most invincible argu-
ment to thy conscience, that thou makest not God,
his word, ordinances, sabbaths, a holy delight, and
knowest not the excellency and sweetnesse of Com-
munion with him; Say, sinner, and lay thy consci-
ence to this conviction, is hearing and that with
love, praying, praising, meditating, conferring of
holy things, the very heaven of thy soul, and so
longest for such exercises, as the joy and strength of
thy heart? Nothing lesse! Thy own conscience being
Judge; but hear drowsily and negligently, it may
be despisingly; revile the preacher, speak evil of the
word, out of thy grosse ignorance, and hatred to be
reformed, speak vainly, carnally, worldly, with such
as

as are like thy self. Here's guilt enou
to a thousand Hells, if *God* smite not th
and thou turn not unto him for pardon
heart to be given to thee.

Adde to all this, an unthankfull and unho
*Gods* good Creatures; it may be thou hast bin
ed by the devil, & thy own ready heart to some
sins, which thou thinkest enough if thou canst hid
from man, not considering the judgment of *God* that
hangs over thee. But if not so; yet a heart full of un-
cleanesse, envy, wrath, malice; which our Lord Jesus
Christ, in his opening the law in its spirituality,
*Mat.* 5. 21. 22, 27, 28. convinceth to be murder
and adultery, which, it may be, thou hast never con-
sidered of, so thou hast not bin an actuall adulterer,
or murderer; In a word, There's not a vain thought
in thy heart, the first rising of it, but brings thee un-
der the guilt of condemnation of the law, and as thou
art under the law, as if a transgressour in thought,
word, and deed, of the whole Law; This may seem
strange to thee, but see it proved, *James* 2. 10.
*For whosoever shall keep the whole law, and yet offend in
one point is guilty of all.*

But it hath bin proved that thou art *guilty*, of the
breach of every Commandement of God, from thy
youth up;

But see further, sinner, (that some word of God
or other may hit thee) this law could not condemn
thee, wouldst thou have bin convinced of guilt, and
made in to grace by Jesus Christ, but thou art under
the *guilt* of Gospel Contempt; Come sinner, saith
Jesus Christ, and see what I can and will do for thee,
Ile save thee from this condemning Law, Ile take
away



sin, Ile remove all thy guilt, blot
charge, that is against thee, Ile put a
esse upon thee, Ile bestow my spirit upon
give thee a heart to love God and his law,
e inward man to delight to walk in it, and
ke thee to Heaven, and fill thee with g
ever. All this Heaven of mercy and free grac
hou hast sleighted, and sinned against, and brought
thy self under greater condemnation, than by the
law; And yet, by the way, Jesus Christ will do as much
for thee still as I have spoken of and more: though
thou hast thus sinned against law and gospel, if thou
wilt come a poor undone guilty soul unto him,
which is that I aime at in thus pressing upon thee;
And were the sense of guilt indeed upon thy soul,
thou wouldst seriously hearken to me.

Therefore yet further bear with me, Take home
this guilt to thy conscience, And say, Oh *guilty,
guilty*, of all that hath bin this day charged from the
righteous God upon me; Oh may the Lord find
thee out this day, and lay-in the fresh sense of the
guilt of sins, even of such thou hast long since com-
mitted; Do not *justifie* nor *excuse* thy self any lon-
ger; for that's the naturall way of thy heart, as thou
hast bin shewed. Never did guilty prisoner at the
barre find more shifts, more subtle pleas, then
the proud and shameless heart of a sinner will do,
till God himself pronounce guilt in the conscience,
and then the guilt of one sin laid-in, brings in the
guilt of all other, and they sometimes come in like
waves and billowes upon thy soul; oh let the sense
of thy lying, swearing, profaning the Sabbath, slight-
ing the word, refusing Jesus Christ out of thy secret

hatred of holinesse, reproaching the pe
because in their practise they condemne t
being guilty of the blood of the Lord Jesu
11. 27. (a crying sin indeed,) Oh let this,
seize upon thee, and fly not from it, but go
low before the great God in it, judging, char
condemning thy self, and say; God and his word hath
found me out this day, and I go home with an arrow
of God in my conscience, I am the man or woman,
that am found the guiltyest soul in the Congregati-
on; how to be delivered and saved from it, that's my
businesse now. Blessed be the advice and counsell
now, (which formerly I despised) of any good man
that speakes in the name of the Lord unto me, and
will shew me, There is yet hope for so wretched a
Creature as I am;

Particularly, these are the effects of the sense of the guilt of sin, wrought by the holy Ghost upon the conscience of a poor soul, in order to his salvation.

1. Fear of wrath to come, more or lesse, possesseth the heart; Can a man be guilty and not fear, if truly sensible of it? This was upon *Adam*, after he had sinned, and heard Gods voice, which struck him with sense of guilt, *Gen.*3.10. *I heard thy voice and was afraid*; so when guilt came upon *Belshazzar*, *his thoughts troubled him*, Dan. 5.6. *Felix* trembled, *Acts* 24.25. The *Jaylour* came *trembling*, Acts 16. 29. The fear of wrath, the fear of a mis-carrying soul, the fear of eternity, seizeth upon the spirit of a poor creature; and then tis an infinite weighty matter with a poor soul to be saved.

2. *Shame* is another effect of *guilt* brought in upon the conscience: so *Adam* likewise was ashamed and



*lf*, because he was *naked*, *Gen.* 3.
*ad you in those things whereof ye are now*
Rom.6.21. *So* Ezek.16. *last*. *That thou*
*member and be confounded, and never open thy*
*more, because of thy shame, when I am paci-*
*wards thee, for all that thou hast done, saith*
*Lord*; See also, *Ezek.*43.10, 11. Oh how is a
sibly guilty soul ashamed before God, Angels, & men, of such wayes and carriages, in which he impudently before delighted himself? and lyes down in his shame and confusion of face, even covering his face before God, and ashamed to look up unto him.

3. The soul walkes up and down with *a burthened* spirit, those creature-comforts, delights, contentments which before would still the spirit, now will not; sense of guilt eates out the heart of them, the soul must now have something else than wind and vanity, (for so are Creatures become to such a poor soul): It may be the deceitfull heart carryes a poor creature to this thing and that, but finds no satisfaction there, the burthen stills remaines, the arrow that God hath shot sticks fast, till Jesus Christ pluck it forth, and heales all with his blood and spirit.

4. Guilty souls, make out for deliverance, sue to heaven, are enquiring how the law may be satisfied, how guilt may be removed, how atonement may be had, how bondage taken off; in a word how he may come to see the face of a blessed *God*, reconciled in Jesus Christ, and so love him and blesse him to eternity.

Why now, careleſſe ſinner, Is't no
then be hardening for Hell? and hav
ſinne as nothing to thee, till the books
ned, all thy ſins written in Letters of blo
thee; Conſcience accuſed, charged, and w
againſt thee, and ſo away ſcreeking to Hell w
all remedy, and canſt not be heard a word for
ſelf, nor any one, Saint, or Angel for thee; Now
thou mayeſt be heard, if thou wilt ſpeedily acknow-
ledge thy guilt, not *cover thy tranſgreſſion*, nor *hide thy iniquity in thy boſome*, Job 31.33. but come with fear, and ſhame, burthen'd with thy guilt, to him whoſe armes are yet open to receive thee, and is ready to take away thy iniquity off thee, and take off thy burthens, put his hand under thy ſoul: and if thou wouldſt know who it is, 'tis that bleſſed Jeſus who loves to ſave ſuch a ſinner as he loves his life; therefore away to him.

But the heart of a guilty ſinner will now urge, Well if it be ſo, that ſome guilt is upon me, yet I have done many things well, or as well as I could, will not that take off my guilt, and will not *God* impute the good to me, and paſſe by the evil? Or will not *God* accept of the will for the deed? Or if I ſet my ſelf for the time to come, to keep the law as well as I can, will not that make *God* amends? Alas poor ſoul, theſe refuges will undo thee, if thou get not out of them, No, No; Thy good ſhall not be imputed, nor thy will accepted, nor thy obedience for time to come ſatisfie; I mean, ſtill as thou art under the law. *As well as thou canſt*, will not be heard here; If thou indeed gets juſtified in Chriſt, and rooted in him, and ſo from a new principle of life in thy



ring forth new and holy obedience,
is accepted, and thy new obedience,
on this account, as to juſtifie thee before
as to expiate and take off guilt from the

therefore is the next thing I am to prove to
Conſcience, if *God* will, Namely,

Obſerv. 4. *No man or woman under heaven, can ever arrive at ſuch a keeping of the law, as to be accepted with God, for and by ſuch a keeping of it.*

I would preſſe this as plainly as I may, for till this conviction be thoroughly and practically received into the conſcience, a ſoul cannot make a ſaving cloze with Jeſus Chriſt;

What I mean by theſe deeds of the Law, is, I preſume, underſtood; I mean, The profeſſed owning the true God, and frequenting his ordained worſhip, and ordinances, obſerving the Sabbath, making good prayers, doing ſome good, as to helping thy neighbour and giving of Almes, making conſcience of wronging or defrauding any man, and refrayning many groſſe ſins; I mention theſe things, becauſe moſt men that go thus farre, as your more civill ſort of people, think that is it impoſſible, but God muſt accept them in and for all this; that 'tis for great ſinners to be damned, they thank God they are not ſo; By the way, ſoul, I ſhall not doubt to prove, that there's more hope of the vileſt drunkard in the Country, then of ſuch a one; and that this thy good keeping of the law, and that as well as thou canſt, will ſtand thee in no ſteed, at all; and God looks upon thee no more for it, then if thou wert the greateſt ſinner in the world; How ſayſt thou, ſoul, to this?

1. From clear Scriptures I shall de
Scripturall reasons, and examples of
sons rejected of God, and so labour to d
home upon thy conscience.

What need we go further then the word
Text; *By the deeds of the law, shall no flesh be*
*in his sight?* The Apostle speakes of such who
fessed to own and make Conscience of keeping the
law, as well as they could, such as were within (as
you call it) the pale of the Church, and frequented
the worship of God, and were sober people: see Act.
13. 39. —— *From which* (meaning their sins) *they*
*could not be justified by the law of* Moses; They *could*
not! an utter impossibility of it, though they kept
the law of God, as well as they were able, and
hoped for pardon thereby, yet sayth *Paul* (which ex-
ceedingly troubled them) they could not be *justified*
thereby: Rom. 9. 31. *But* Israel *which followed after*
*the law of righteousnesse, hath not attained to the law*
*of righteousnesse*; Though they followed after it, and
laboured to keep the Law of God to their utmost, yet
they faild of their purpose, *Gal.* 3. 10, 11. &c. *For as many*
*as are of the works of the law, are under the curse*; that is,
such as insist upon works of the law, they are so far
from being the more accepted for all the good they
did, & all the evil they refrained, that they were under
the curse, as well as any sinners in the world besides.

Briefly, *Paul*, who well knew the experience of
this, it having bin his own case, as I shall shew, spends
two Epistles, of the *Romans* and *Galathians* to con-
vince chiefly what I am now upon; therefore per-
use them over and over.

Now the Reasons of it are these, namely, why
any



eping of the Law to his best power,
him, or make him the better, or at all
th God for it.

doctrine goes to the quick, and I know
ly you do not love it, and 'tis irksome, and
uieting; the Lord make it disquieting and un-
tling to purpose.

*Reason* 1. The best keeping of the law cannot
make a soul more accepted with God, (while under
the law, & not in Christ) *because of the holiness of Gods*
*Justice*, which being violated by sin, (it being also
proved that *All* do sin) cannot again be made up by
any act of the Creature, the severity of his ju-
stice cannot admit of it, therefore if the Law be
transgressed, the sinner must dye, as he is under the
law, and stands to the law, or God is not righteous,
which to assert were exercable blasphemy. And if
your thoughts should prevent me, with a generall
notion of mercy, know, and consider it well, that
the law shewes no mercy, but calls for justice, and
justice it shall have upon every trangressour whoso-
ever, if he *stand* to his endeavour to keep the Law;
*The soul that sinneth, it shall dye.* From whence, by the
law, I say, by the law, there's no appeal: what you
may do when you renounce the law, for righteous-
nesse, and fly wholly to a mercy-seat is another case.
This the first reason.

2. The best keeping of the law will not be accepted,
*because of the exactnesse of the Law*, it requires *full, en-*
*tire, perfect* fulfilling and obedience, or all stands for
nothing; If this were throughly weighed and
layd to heart, we should come to an issue in the
point. Mark that word, Gal. 3. 12. *Cursed is every*
*one*

*...that continueth not in all things whi... the law to do them*; I think I opened t... but mark it well; The law requires of ... therefore of thee who ever thou art, a c... (without intermission) of *doing* (not only ... and endeavouring) *All things*, not keeping ni... breaking one Commandement; not keeping i... wardly, and breaking it in thy *thoughts* of sin, but in *All things*, or *Cursed*, without remedy, by the law; The law can give you no remedy, see Rom. 10. 5. *For* Moses *describeth the righteousnesse of the law*; *The man that doth these things shall live by them*; If he *doth* all the things of the law, not purposeth them onely, but doth them, he shall *live* by them, but not otherwise, but shall dye, and that for ever, by the law; now mark you, The same law can't at once justifie and condemn, blesse and curse, quit and judge, save and condemn, if it therefore condemn in the least, it cannot quit by all that ever a soul hath done, or may do, towards fulfilling it. I instanced before; If a man that lives under the law of *England*, all the laws of it, and he be found a transgressour of one law, that is to be punished with death; it will not be a good plea for him, that he never brake any other law that deserves death: no, saith the Judge, you must dye for this; so as I have shew'd, the law pronounceth death to the breach of any *one* Commandement, any part of one, as well as to the breach of the whole. Therefore he that pleads, as the Pharisee did, (and was never the more accepted,) that he is no murderer, no blasphemer, no thief, no adulterer; tis all one, if thou hast ever had an unholy thought in thy heart, (as thou hast had thousands), as thou art under the law, thou art condemned;



...deed had bin the tenour of the law, as ...venant, between God and the first *Adam*, ...ou and thy posterity shall endeavour to ... law as well as you can, though you fail in ...part, yet you shall be accepted; then this had ... good plea before God, that you have so endea...d to keep it; but tis not so, the Covenant doth not run so, but as hath bin shewd it runs thus, Here's a holy and righteous law, saith God, the matter of the Covenant between us, If you break it in any one least part of it, and but once, you are condemn'd, and all your other righteousnesse shall not be imputed to you. This saith bin proved from severall Scriptures; and I think tis the hardest thing in the world to be spiritually and practically convinced of it; such is the exactnesse of the Law, that it admits of no bartering, of no termes whatsoever; it still cryes, fullfill me to the utmost, or dye.

3. The third Reason, which strikes off all hope of acceptance with God, by keeping the Law as well as you can, is taken *from the sinfulnesse of those very duties and workes which you place such acceptance in*; There is an infinite sinfulnesse in every such duty, though the matter of the duty be good, yet the manner of performing it by any naturall man is wholly sinfull, yea there's a mixture of sin in the most holy performances of any regenerate soul in the world, which he is sensible of; but I am dealing with the naturall man, as to his opinion of his good keeping the law, I say there's nothing but sin in their performances, the principle they proceed from is wholly sinfull, *viz.* a corrupted, polluted heart and natu e; Can a corrupt tree bring forth good fruit? *Mat.* 7. 18. Can a corrupt fountain send forth sweet waters?

James

…3. 11. No more can a corrupt …
… forth any duty or work, but …
… to God, full of all impurity; Thi…
… an is not able to see, nor consider of,
…ne'd by the holy Ghost, and therefore 'tis,
…rests onely in performing the matter and bul…
…ties to God and his neighbour; but with what …
and the unholinesse of it, he weights not. Upon this account it is, that the Scriptures speak at such a rate of naturall men, that they are an *abomination* to the Lord, *Prov.* 15. 8. that his *soul hates them*, he *cannot away with them*, *they are iniquity*, *they are a trouble to him*, Isay 1. And that he casts them back, *as dung upon their faces*, Mal. 2. 3. Therefore if there be more then sin enough, in that best keeping of the Law, towards God or man to damn a soul for ever; certainly a soul shall be never the better, nor at all accepted for such a keeping of it. That which in it self hath sin, nothing but sin in the manner of it, cannot be a means to quit a soul from other sin, by which he hath brought guilt upon himself, Let this be well considered, and (Nothing but a Christ) would be your cry to purpose indeed.

4. The fourth reason or convincement of this truth, that the best endeavour to keep the law, will not give you more acceptance with God, nor take away any guilt from off the soul, is, because, *such duties, and keeping the* Law, *are but of the outward man*, which is farre from reaching the Compasse of the law: *the law is Spirituall*, Rom. 7. 14. that is, it reacheth to the inward parts, to the motions of the heart, as hath bin before hinted, and not onely to the outward man; therefore our blessed Lord, seeing



…insisting so much that they were out…
…eleſſe, spends a large discourse, *Mat.* 5. …
…beat them off their confidence, in being …
…ly righteous, and proves a man a murderer …
… Law, for one wrathfull thought in his heart, …
…5. 21, 22. Upon this conviction you have him, …
…r. as he spake to the *Jews*, (that we may see the weight of this doctrine): see Luke 16. 19, 15. *And the Pharisees also, who were covetous, heard all these things, and they derided him. And he said unto them, ye are they which justifie your selves before men, but God knoweth your hearts, for that which is highly esteemed amongst men is abomination in the sight of God*; Jesus Christ was convincing the wickedneſse of a covetous heart, the *Jews*, who were carnall and formall, made a sleight matter of this, seeing they were outwardly blameleſſe, and wronged no body; Aye but, saith Christ, *God knoweth your hearts*, and his eye is most upon them, and though you are outwardly righteous before men, and this is a matter highly esteemed of among men: that you are righteous and blameleſſe, yet tis an abomination to God; see how severe the Lord is in pressing of this, (it being the great let of his Ministery, and of the *Jews* stumbling at the Gospel, as it is with us) *Mat.* 23. his last Sermon I conceive he preacht to them, *verse* 25. *Woe unto you scribes and Pharisees, Hypocrites, for ye make clean the outside of the cup and platter, but with they are full of extortion and excesse*; so, with the same woe pronounced, *verse* 27. *Ye are like unto whited sepulchers, which indeed appear beautifull outward, but are within full of dead mens bones and of all uncleanneſse*; verse 28. *Even so also ye outwardly appear righteous unto men but within ye are full of Hypocrisie and iniquity.*

...y. Mark the Lords words, *within* ye ... thus, As if the Lord should say, God ... what you are *outwardly*, and your observi... with the *outward* man; seeing you have abu... all iniquity *within*, which every unregenerat... the world hath; so you may see that an *outward* ... ing of the law, standes for nothing in the acco... of God, whatever it do with men and your selves; which you hear Jesus Christ gives forth, as the mark of an *Hypocrite*; Now you have heard, the law requires inward as well as outward perfection, perfect holinesse *within*, as well as righteousnesse in the outward man; I verily believe, want of this conviction upon the soul, sends more soules to Hell, then any other thing in the world besides; how confident are poor Creatures if they are a little conscientious in dealing, and sober, and blamelesse to men? this you may be, and be no better then devils (as in your selves) in Gods account, and thy best Character, from Jesus Christ, *Mat.* 23. 26. is a *Blind Pharisee.* Every place, I fear, abounds with them: therefore this inveterate cursed plea of being outwardly blamelesse in keeping the Law, will not in the least render you more accepted with God, but tis at the best but painted Hypocrisie: And yet, wretched souls that you are, none so well perswaded of themselves as these. This the fourth reason.

5. All the best keeping of the Law, *doth not, cannot, make satisfaction to God for one sin of thy soul*, therefore tis worth nothing; Gods Justice is wronged, and if the sinner be remitted, God must be satisfied by the sinner himself, or by another. Now all the obedience of a sinner cannot make satisfaction to



...e least, If he had the whole world to ... to God, it could not satisfie him for the ...g of one sin; see that known place, Micah ... *Wherewith shall I come before the Lord, and ...y self before the high God? shall I come before ... with burnt offerings, with Calves of a year old? will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of Oyle? shall I give my first borne for my transgression, the fruit of my body for the sin of my soul?* Implying that there is nothing that a poor sinner of himself can offer up to God to make atonement or satisfaction to God for the least sin of his soul; should he offer up thousands of prayers, rivers of tears, whole ages spent in services to God, take up to a severe new obedience, if you should so take up to a new course as never to sinne more all your dayes, it would not make God satisfaction or atonement for one evil thought of thy soul; Now observe this, (for if thou art not rightly convinced of this thing, thou art lost for ever) Tis naturally upon every man and womans heart, that hath sinned to imagine that when they have sinned, they can put off God, as to his displeasure, with something or other, they will reckon what good they have done, gone to Church, (as you style it) given Almes, bin just to men, or some such thing; and the poor blind Creature imagines and pleaseth himself in it, that this good thus done will well enough *pacifie God* for his sins, or at least he will go over some prayers, & be strickt for a little while, and then they doubt not but *God* (because also he presently smites not with judgment) is well enough apayed, and he need no more trouble himself. Is not this the very

way

way of your hearts, hath not the word
out?)

*Object.* But you will say; *why*, cannot th
and this obedience *satisfie* and *pacifie* G
enough for sin?

*Answ.* 1. Because there *is sinne mixt in them*,
come from a profane heart, as is shew'd in the la
reason, (though thou ignorantly, because thou know-
est not thy heart, call'st it a good heart): now that
which is in it self sinfull, cannot sure *satisfie* for
sinne.

2. Because of the *infiniteness* of Gods justice, as well as purity of it; A *finite* creature cannot offer up a *proportionable* atonement to an infinite God. Suppose a poor man were under the guilt of treason & condemn'd to dye, and he should go & offer up a little coorse broken bread to the Prince, would any one think that this would satisfie the Prince for his treason? So, poor deceived creature, thou art guilty of treason and rebellion against the great and most high God, and thou comest and offerest up to him, thy poor polluted broken obedience, and duties, and thinkest he will be satified with this; whereas God may in the same moment justly send thee to Hell for the iniquity of them; A poor sinfull soul thinkes that because such doings and services do satisfie himself, his own conscience, therefore he thinks they will satisfie God also; because they quiet him upon any trouble for guilt, he thinks they will also quiet God, and take off his anger and justice from punishing him: poor creature, this thy way is thy folly, and the ready way to come under the severe justice of the Almighty, who will not thus be dealt with, nor be

thus



with thy curst sacrifices; This is a fur-
cement of the point; All the creature
nnot pacifie God for one sin, and there-
his best keeping of the law cannot justifie a
sinner before God, nor give him acceptance in
least with him; till he sees pacification another
way, and takes up obedience from another principle
and to another end, as we are to shew.

6. All a mans endeavour in setting himself to keep the law to the utmost, cannot give him acceptance with God, *because it cannot give life to the soul*; Gal. 3. 21. *For if there had bin a law, which would have given life, verily righteousnesse had come by the law*; Man hath procured death and weaknes upon his soul, and the law cannot give life, nor strength to obey it. All that righteousness which leavs the soul dead, comes to nothing: while a soul is under the law, and upon the fulfilling of it, (as he hopes in a good measure,) still the soul is as dead as sin left it, and void of the life of God: true, A poor soul thinkes himself alive by his legall performances, as *Paul* thought, *Rom.* 7. 9. but he is *dead* in sin, and under the sentence of death by the Law, and all the performances towards the keeping of it, can never give a drop of life to such a poor soul: they are dead works, and there's no life in them or from them: therefore they stand no soul in stead; while under the law, as under it he is, while he goes upon this account.

7. The main reason of all, which is now but to be touched, is this: If a soul endeavouring to keep the law of God as well as he can, may be accepted of God thereby, what need Jesus Christ to have

dyed:

dyed: tis *Pauls* great argument, Ro
*what the Law could not do, in that it was*
*the flesh, God sending his own son, in the like*
*full flesh, condemned sin in the flesh, that the*
*of the law might be fulfilled in us*, &c. Mark
the law *could not* do, that it could not give us
teousnesse whereby God might accept us, there
God sent his son in the flesh, and condemned sinne
upon him, which otherwise had bin condemned upon the sinner himself: Another place to this purpose is, Gal. 2. *last*, *I do not frustrate the grace of God; for if righteousnesse come by the law, then Christ is dead in vain.* If there were a possibility of a Creatures attaining to such a degree of keeping the law as well as he can, that might render him accepted with God, and procure pardon wherein he failed, then the dying of Jesus Christ was *in vain*, to no purpose at all. Take heed you that are outwardly righteous, that you do not frustrate the grace of God, and the death of Jesus Christ for ever to your own souls, by thinking you indeavour to keep Gods law, as well as you can, and make some conscience of it, and there fix your hope wholly, or in part, and so be undone for ever. Another place in the same Epistle, *Gal.* 4. 4, 5. speakes out the same truth. *But when the fulnesse of time was come, God sent forth his son made of a woman, made under the law; To redeem them that were under the law, that we might receive the Adoption of Sons.* What need Jesus Christ to have dyed, to redeem the elect from under the law, if they had bin able to reach forth to such a keeping of it, that God might be well pleased with, and with them in it?

Now



Christs *being made under the law*,
se things, which I now but hint

being under the *punishment* of the law;
as due to such as were under it; what ever
pronounced to the transgressours of it, Jesus
ist in effect did undergo it; See Gal. 3. *Christ hath redeemed us from the Curse of the law, being made a curse for us*; If good prayers, making a conscience in dealing, outward sobriety, harming no body, giving of Almes to poor people, could have taken away the curse; did the wise and blessed God do well in giving out his Son to be made a curse? were prayers, righteousnesse, good deeds, made a Curse? They will be indeed, in another sense, if thou thinkest to be accepted by them.

2. Jesus Christ being made under the Law, was *to satisfie Gods offending justice* for the breach of the Law, for such as shall be saved; to *make atonement for God*, Rom. 5. 11. If now all that thou hast done, or shalt ever do, could make the least satisfaction or atonement to God, in thy good keeping the Commandements as well as thou canst, (as hath been shew'd) God might have kept his Son in Heaven, and not sent him to make atonement for any sinners.

3. To *reconcile* sinners unto God; *Rom.* 5. 10. *When we were enemies, we were reconciled to God by the death of his Son*, &c. If reconciliation to God can be had no other way, but by the death of Jesus Christ, will thy good endeavours for the time to come to keep the Law of God, as well as thou canst, and take up from a loose course, will those, I say, reconcile

thee to God? See, poor creature, how l
thinkest thou hast of Jesus Christ, an
notion a Saviour is to thee, when it co
tryal!

4. Jesus Christ dyed to *purchase righteou*
all that shall be saved; Now if thou couldst
to such a degree of being righteous, by thy
and good carriage, as thou thinkest, to God and
man, this purchase of Jesus Christ was to little pur-
pose, Rom. 10. 4. *Christ is the end of the law for righteousnesse, to every one that believeth.*

Now see, mistaken soul, how thy hope to please God well enough, and make him amends for thy sin, by thy good endeavours to serve him in his law as well as thou mayst, makes void the whole designe of God, in the glorious gift of his eternall Son, (as much as in thee lyeth); and robs him of the glory of his grace; and makes thy salvation (if it might be had in such a way) not of grace, but of debt, Rom. 4. 4. *Now to him that worketh, is the reward not reckoned of debt but of grace*; And thus thou, in effect, becomest thy own Saviour.

Yet bear with me a little further, (because a sinner can never be too thoroughly convinced of this matter) let me shew you some *examples* in the Scriptures, of such that thought as you do, and as all men naturally do, that they by their honest and conscionable endeavour to worship God, and harm no body, they should be saved; and yet were found light in the balances.

The first is that Pharisee, *Luke* 18. 11. He thanks God, *he was not as other men are, Extortioners, Unjust, Adulterers*, &c. Here was hope for his acceptance



h God, He was not so bad as *others*,
eous profane persons were, not *injust*
ings, no *Adulterer*, And should any one
his Salvation, and going to Heaven? Enough
sinners to misse of Heaven, and not such
was, reputed a good and honest man in his
try and amongst his neighbours, well thought of
by most. And yet for all this confidence and security, a great sinner was accepted before him, and he not justified in the sight of God, though he was in his own sight, and the sight of others. See another; (*Mat.* 19. 20. (which place hath bin at large opened to you), There came a young man, a man of parts, a Ruler, with the same confidence to reason with Jesus Christ about his condition, The man conceived he wanted nothing that a man should have or do for Heaven; *All these things*, saith he, *I have kept from my youth up*, meaning specially the second Table of the Law, which Christ gave out, not as thereby to put him upon the law, but to find him out, and discover him under the law. When Iesus Christ searcheth the mans heart, and finds him under the power of the love of the world, as a reigning soul-damning sin, (for all his outward blamelesnesse), and so to discover his heart to himself, puts him upon tryall of self-denyall; Away the man packs as mute as a fish, and would hear no more, (as worldlings now) of such doctrine; unlesse he could be a disciple and part with nothing, lose or venture nothing, he would rest as he was, and hope his being an honest sober man, and well thought of, would bring him to Heaven; and so, for ought appears, cheated his soul to Hell.

The case of *Paul* hath bin often sh
was, as many of you think your selves
*Phil.* 3.6. lived in no known sin, outwa
the law, frequented the publick worship
conscience of his dealings, was zealous of th
tions and customes of his Fathers in the matt
God, and yet do you not hear him crying out o
all *as losse, verse* 7. & 8. He thought it was his *gai*
before, that it would have *gained* him Heaven, but
now tis all *losse*, his keeping the Church, his outward
blamelessenesse, stands him not in the least stead,
but cryes out; tis *All, All, losse for Jesus Christ*;
the same *Paul* that before boasted, and thought very
well of himself, and was in much peace, and perse-
cuted all beyond his formall profession, now
cryes out, Away with this fig-leave righteous-
nesse of mine own, tis as *dung*, I tread it under my
feet for Iesus Christ; he that thought himself so *blame-
lesse* before, now cryes out, *I am the Cheif of sinners*,
1 Tim. 1. 15. *And I am carnall, sold under sinne,
Wretched man that I am, who shall deliver me from the
body of this death?* A marvellous Change indeed, and
such that is made upon every soul, that is really
brought off from the righteousnes of the law to that
which is of Iesus Christ.

Now to bring what hath bin spoken to this point,
to a more particular Application.

*Use* 1. If it be so, that the best endeavour of any
mortall creature, to keep the law of God as well as
they can, will not give them acceptance with God;
Then you that have so imagin'd, and thereby spoken
peace to your selves, namely, that you hope if you
keep the Church (as you use to speak) and harme no
body,



any body any good you can, live not
s, be well thought of by your neighbours,
do well enough for Heaven, and you must
. Ah poor creature, thou errest, not know-
e way of the Lord, nor of thy own heart; how
thou befooling thy self and deceiving thy own
soul. No sinner in so ready a way to Hell as thou,
if thou continue thus, and let not go thy hold, and get
a new bottome for thy naked soul, which I am to
shew thee.

Consider, man or woman, young or old, whoever
thou art, thou hast bin proved *guilty* of the breach of
the whole law of God, thou hast bin shewed of the ex-
actnesse of the justice of God, and the spirituality of
the law, how it reacheth the inmost motions of thy
heart, thou hast been shewed the tenour of it, as it was
given forth as a Covenant; that the law will not admit
of the least breach, though but in thought, but it con-
demns as if the whole law were transgressed, even
every soul that is under it; here is the rigour of it;
And thou hast bin shewd that the law admits not of
endeavours, nor of the will for the deed, (if thou
wert once in Christ indeed, it would be so, but not
as now thou art) thou hast bin shew'd that there's sin
enough in every one of thy best performances to
damn thee for ever; that, thy righteousnesse reach-
eth but the outward man; within (didst thou see
it) thou art full of iniquity, that whatever thou
hast done, cannot make God the least satisfaction
(as thou flatterest thy self) for the least sin; All thy
obedience and duties cannot give life to thy soul,
but still leave thee as a dead tree, dead in thy sin,
that by this vain confidence thou doest utterly make

 void

void the death of Jesus Christ, as to any
fect to thy own soul; soul, here is thy very
set forth; A thousand thousand sins to d
and that righteousnesse, obedience, good,
pest thou hast done towards God and man,
the least able to rescue thee, cover thee, deli
thee from the guilt of one of the least of these sins;
nor save thee from wrath to come, but leave thy
soul as sinfull, guilty, naked, wretched, condemned, as if thou hadst bin nothing else but sinning all thy dayes; Oh wretched condition, that the devill and thy own heart have flattered thee in!

Oh let this serve to *convince*, *unbottome*, *legall professours*, who have spoken peace to themselves in being as good as they can, and obeying the law as well as they can, & so hope God pardons where they fail; Oh, you are *ignorant of the righteousnesse of God*, Rom. 10.3. Either what *righteousnesse* God requires in the law, as to be justified by it; or what is the *righteousnesse* of the Gospel, which is of Jesus Christ by faith.

Oh you, who like that young man, have bin righteous *from your youth up*, brought up religiously, look to this, whether you make not this your confidence, but (though under some kind of sorrowings for sin, and walking exactly) yet never emptyed of your selves, and renouncing your selves, and all that was of you, and come poor and nothing to Jesus Christ, to be found in Him; who have not trembled as much at being found in your own righteousnesse, which is of the Law, as at living in the greatest sinne whatsoever;

You who have taken up from grosser sins of your life,



outh, and now think you are safe, and
our hope upon your *new outward obedience*,
ot the experience of your closing with Je-
st for *righteousnesse*, in which alone you could
before God, nor rooted into Jesus Christ in
carrying on of your new obedience, (which I
am also further to open): Alas poor soul, thou art yet to seek for a bottome, for thy peace and for heaven, as much as the greatest sinner in the world, and if you go no further, you will certainly perish for ever.

I beseech you, souls, Admit of this conviction into your consciences; Saith the first Covenant of the law, *A whole law kept, or nothing*; Saith the Gospel-Covenant, which you are now to look after, *A whole Christ closed with, or nothing*;

Mind it most seriously, you that stand upon your termes, and will not endure any thing that may shake you and disturb your peace; There's more danger of your righteousnes, then your sin; your sin, it maybe you would sin leave, because it may damn you, if continued in, but your righteousnesse, your confidence in it, you would not leave, because you hope that shall save you, and pacifie God for you; and this will be your ruine, if you stick here.

But first to strike off some Objections, that the heart of such a legall professour doth put forth.

*Object.* 1. "But you will object, Why do I speak "thus? would I beat people off a *good conversation*? "Is not a blamelesse conversation, and honest "walking a good signe, and ground for ones hope for "heaven?

*Answ.* I answer, Not such a conver
mean; The formall *Jews*, which Christ
were outwardly righteous, and yet 'twas
ground of hope unto them, as you have bi
A good conversation that witnesseth a hope fo
ven, must be, first, of a soul that doth utterly
nounce it, as to commend him to God, that when
he lookes up to God for his acceptance, his justifi-
cation, he lookes upon himself, as *nothing else* but a
sinner in that respect, which, poor soul, thou doest
not, (2.) A good conversation, that witnesseth
a hope of Heaven, is also a *holy* conversation, 1 *Pet.*
1. 15. To be inwardly holy, as well as outwardly
righteous. Now thy care lyeth mostly about thy out-
ward blamelesness and not thy *inward holinesse*, there-
fore thy conversation, which thou calleſt good, is not
a ground of hope to thee, (3.) Or if thou doest pre-
tend to a little outward holinesse, and thinkest thou
hast a good heart, yet thou doest not *walk in Christ*,
because thou hast not, as a poor self-emptyed sinner,
*received* him, *Col.* 2. 6. Now thou must first be *rooted*
*in Christ*, verse 7. before thou canst *walk in Christ*,
that is, fetch all thy life and power for any spirituall
duty, or thy walking before God, from Jesus Christ,
by vertue of union with him, *John* 15. 5. the expe-
rience of which thou art ignorant of; (4.) Tis to
walke in the spirit, *Gal.* 5. 16. And thou hast not
the spirit of God dwelling in thee, quickening, re-
newing, mortifying, *&c.* which every gracious par-
doned soul hath. In a word, A good conversation
is *a Gospel*-conversation, grounded upon Gospel-
principles, and for Gospel-ends; now thou goest
no further, but lookest upon the law, as to be obey-
ed



thou canst, and in thy own endeavours,
n strength, from some conviction of the
etst about it, and so hopest, God and Christ
thee; Is it not so with thee?

*Object* 2. "But would you then have me do no-
"thing, leave off to do well? If you say my good
"keeping of the law as well as I can, doth neither ju-
"stifie me before God, nor is so much as an evidence
"of Gods accepting me, to what purpose then is it,
"how ought I then to do it; or may I not leave it off?

*Answ.* I answer, Truly, soul, I must needs deal
plainly with thee, Tis to *no purpose* as yet, if this be
thy condition, that thou hast done any thing, as
to the saving of thy own soul; And yet
thou must not leave off, as if thou mightest
live as thou list; No, Thou must begin a new,
(as thou wilt be further more at large directed) first,
see all thy former doings, either towards God or
man, to be losse because thou hast done them by meer
naturall or legall principles, and wrong ends, and
so it stands for nothing. And then fall down before
Iesus Christ, Oh tis *thy* righteousnesse now Lord, I
come for; tis *thy* spirit, I must have to quicken and
strengthen me in the way of my obedience; And so
pray and hear, upon other grounds, to be taught
of God, to receive the Spirit, to have Communion
with God, but not thereby in the least to be accep-
ted. But this I shall open further, when I shew why
and how a soul must obey God: though he be not
thereby justifyed. So this Objection is removed.

*Object.* 3. "But, you will say, I hope I do not
"*rest* upon my own doings, no more then others,
"I think no body doth so: will you shew me whether
"the heart is apt to do so?

*Answ.*

*Answ.* I will, and shall discover to [you] *heart of man is most naturally apt to rest* [itself] *ward keeping of the law, and to build a hope* [and] *dence for heaven upon it*; this I must a little [open] as much conducing to help on the conviction, [and] pressing; if the Lord by his power strike in [with] it.

If it were not *naturall*, (nothing more) for a soul to *bottome* upon its keeping the Law, though fallen and unable to do it, the Apostle would never have spent time in the *Conviction* of it, which he so industriously doth in this and the former *Chap.* It hath bin the great evil upon the hearts of the Sons of men, in all ages of the Church: One of the first Sons of *Adam* was under it, *Cain*, when he rested upon the bare sacrifice; Tis that the Prophets of God are reproving, convincing the Church of the *Jews* of, more then of any one thing whatsoever; See Isay 1. *thorowghout*; Esay 66. Jer. 7. Ezek. 33. 31. *The Prophecy of Hosea, in the main bent of it*, is to convince the formality of the *Jews*, and their false confidence in resting in their heartlesse doings and performances.

In this case Iesus Christ findes the *Jewish* Church in, at his first coming, in resting in some heartless performances in Gods worship, and outward righteousness towards men, which he sharply rebuketh, and convinceth them of the vanity of it, *Mat.* 5. 6, 7, 9, 13, 15, 18, 21, 23, 25. *Chapters* of *Mathew*, with which you may compare the other Evangelists, and see how much ado the Lord Jesus had to beat them off from this confidence, and how few of them were beaten off it: and *Paul* witnesseth that upon this very



[they] were rejected of Iesus Christ, *Rom.* [9.] upon the account of grosse outward sin, [but] upon their being conceited of their good condition [and] even, because of their frequenting publique [worship], and being blameleſse in the sight of men; [yea] from this naturall principle (joyned with the deluſion of the tempter) did the Church of God degenerate into the Synagogue of Satan, as Antichrist [rose] in the world, first trusting in the performance of their worship and workes, which brought in pennances and such kind of Sacriledge against Iesus Christ, and all other tromperies, to build fallen man upon his own bottome, and to devise a way of satisfaction to God wherein they failed; to which the hearts of men are most naturally carryed, which made that doctrine so easily and generally overrunne the world. Against which accursed doctrine, that famous witnesse of Iesus Christ, *Luther* began his main battery; And though the doctrine of justification by Iesus Christ be known to the protestant world, yet practically to be brought over to it, by an union with Iesus Christ, is but, (we may fear,) thinly known or understood, yea not onely by the common spirits of *England*, that rest in a notion of being *Protestants*, but even amongst many who have profest something beyond it, as I before have hinted; yea the Lord Iesus Christ professeth to expect to find multitudes of professours at his coming under this soul-damning snare, of being *found in themselves*, and in their own righteousnesse, and not in Iesus Christ, *Mat.* 7. *&* *Mat.* 25. &c. By all which it may amply appear how *easie*, how *naturall* a thing it is for the hearts of the Children of men, to bottome

their

their confidence in what they *do* tow
man, in their *obedience* of the law, as to
*acceptance* in it.

Adde to this the reasons of it, why the h
all the sons and daughters of *Adam*, are nat
apt to rest upon the law, and their own doings,
to hope for peace by it.

1. Every naturall man, hath something of the *re-maines* of the law, which God at first wrote in the heart of our common Father *Adam*, *Rom.* 2. 14, 15. which being a little drawn forth by the Letter of the Law, it makes a poor creature set himself to endeavour to keep the law, and hopes to attain to such a degree as to be accepted with God for it; Now there is no such thing as any remote profession in the heart to come to Christ, or to have righteousnes in another; therefore, a soul sets himself to the law, and endeavours, more or lesse, the keeping of it, naturally.

2. Man would faign make up the breach he hath made with God, *upon his own account*; As a man had naturally rather do a thing himself, then be beholding to another; therefore upon conviction of guilt he sets himself to make up the breach, to satisfie God by some atonement or other, that his own heart can contrive; his sorrowing and repenting he hopes may pacifie God, or some new sacrifice of more performances, or being better for the time to come: thus the heart workes secretly, and upon his own account; God letting forth some mercy (as he thinks) where he failes, he hopes to make up any breach that sin hath made between God and his soul; and thus he is still upon the Old Covenant, under the law.

3. A sinner is more apt to keep to the law, then go



, *from a secret pride of heart*; he would
d at a *totall losse* with God, to be wholly
nd *unable* to do any thing towards his own
and salvation; A soul naturally had rather
it hall sin, and have his nature made perfectly
, then be quite undone in himself, and come
to have all his righteousnesse in another, in Jesus Christ. And here it is, that most souls stick in the coming off their own bottoms, to be justified in Iesus Christ. In a word, man had rather do any thing then come a poor destitute sinner to Jesus Christ for all.

4. Because tis not sutable to the light of naturall reason, that a soul should satisfie God, or become righteous any other way, then by his own endeavour; To be righteous in another, is of divine Revelation, which till a soul hath, he cannot let go the principle of self-justification.

The next thing to be considered will be this, If all men are under the law, and the curse of it, under the guilt of the whole law, without all excuse before God, under an impossibility of attaining righteousnesse or acceptance with God, by the best keeping of the law, and yet a natural and strong aptitude to rest upon the law, and that a soul may reforme and take up, be strict in obedience, and yet still be under the law; how then may a soul know whether in the way of his obedience, he be yet under the law, and not under grace? Some Discoveries I shall lay down at present, reserving a fuller discussion of this.

And by the way, know and consider, that though thou art under the profession of the Name of Jesus Christ, and pretendest salvation by him, yet practically and really thou mayest be still under the law.

1. If

1. If thou hast never bin convinc'd
evil in thy heart, of resting on thy prayi
penting, and endeavouring to keep the law
thou canst, I say, if the spirit of the Lord hath
vinced thee of it, and of the great danger of it;
humbled thee, and brought thee off it, thou art
tainly under the law as yet.

2. If thou doest not *watch* against this evil, and doest not find a great *difficulty*, not to rest upon a performance of any duty to God, thou doest then certainly *rest* upon it.

3. If thou art well satisfied, that thou art kept from *outward* grosse sins; and the sin of thy nature is not thy *greatest burthen*, mourning under the weight of it, then thou must know that thou art yet under the law.

4. If thou thinkest God will accept of the *will* for the *deed*, if thou doest as well as thou canst in every duty, so as to *accept* thee *thereby*, as if it had bin done perfectly; this also bespeakes thee under the Law.

5. If thou canst not *experience*, how the Lord by the light and working of his word and spirit hath brought thee off thy legall foundation thou wast building upon, and shew'd thee, that such things as thou didst account *gain*, became but *losse* unto thee, *for Jesus Christ*, Phil. 3. 7.

6. If thou art not troubled about the *Hypocrisie* of thy heart, and not abased for it, even in thy best performances; then thou art yet upon the bottome of the law, and restest in it.

7. If thou art not mostly troubled about *believing*, and doest not find it the most difficult work of thy



no complaint to God of an unbelieving
n thou art indeed a Hypocrite, and under

f thou art not humbled to God for the *sinfull*
*res* of thy dutyes, the deadnesse, distraction, of
m, and so seest thy acceptance cannot be in them, but in Jesus Christ, then thou restest in them.

9. If thou dost not give up thy self to the *leadings* of the Spirit, and doest not find, that, in the main of thy course, thou art *led* by the Spirit, then thou art under the law, Gal. 3. 18. *But if ye are led by the spirit, ye are not under the law.*

10. If thou art not troubled about thy *inward growth* in mortification of all sin, and more holy Communion with God, then thou art also under the law; One under the law, that is somewhat strict and conscientious, may grow in the bulke of *outward dutyes*, but not in *inward holinesse*.

11. If thy care be not to live in the sense of thy justification by grace through Jesus Christ, and to preserve the light and peace of a *justified state*, which thou hast bin called to by grace; then thou livest in self-justification.

12. If thy *great care* be not, if thou findest it not thy *greatest difficulty*, to be kept a poor empty creature in thy self, and live in the fulnesse of Christ, If self-fulnesse, self-exaltation, be not the great evils thou watchest against, (at least in some measure, thou art sensible of the roots of them), then thou art yet under all I have bin proving, the law, guilt, and a curse; and all thy duties and doings, as I have shew'd, abhorred of God.

Examine

Examine thy heart by these particul
over, and if by these thou canst not ma
thou hast bin, through rich grace, brought o
own foundation upon the law, and so come
much difficulty, to the Gospel-grace and righ
nesse by Jesus Christ, and that if thou hadst bin
alone in peace in thy former state, thou hadst bin
certainly damned; sure thou art then as yet void of
any interest in the Gospel saving righteousnesse; thy
pretended faith, and hope, and duties, and workes,
and conscience, all's in vain.

Now the soul that hath the blessed experience of
all these, and can say, I have through infinite mercy
bin brought off my own foundation, & I have found
the difficulty of it, I find my heart apt to settle upon
my own performances, and tis that I would watch
against; And I can experience the sin of my Nature
the greatest burthen, and cry out of it daily before
the Lord; The Hypocrisie of my heart is an abhor-
ring to men, I do find believing the hardest work of
my soul, I do mourn under the sinfull mixture of
my duties, I do give up my self to the spirits lea-
dings, I am troubled about my inward growth, and
humbled for the shortnesse of it, I would learn
more and more to live out of my self for my justifi-
cation, and be kept a poor empty nothing for ever
before the Lord; If this, I say, be thy experienc, then
thou shalt have peace and joy in the holy Ghost;
Thou mayst rejoyce in a justified estate, Christ, his
righteou nesse, grace, spirit, heaven are thine.

Having now laid open the sinner, as under the
law, excuseless, guilty and under condemnation, un-
der an impossibility of obtaining righteousnesse and
accep-



with God, by the best endeavours to
aw, I would now set upon the opening
pel-righteousnesse, by Jesus Christ,
which onely a poor condemned sinner can
cceptance; but that I conceive it first needfull
speak a word to those words in the close of the 22.
*verse*, (viz.) *for there is no difference*; which may
further help on the conviction we have been up-
on.

The *Jew* might object to the Apostle thus; you by
your doctrine seem to conclude *all* under the Law e-
qually, and under guilt; you make no difference
between us *Jews* who have the Law, and endeavour
to keep it, and the open profane Gentiles and sin-
ners; In this, you do us wrong; No, sayth the Apo-
stle, *There's no difference*, you who *in part* keep the
Law, are under the same condemnation as others;
That which I shall lay dowr, will be this,

*Observ.* There is no difference between the most
profane person, and the righteous and sober, as to
justification or condemnation by the law.

I mean this; The just sober man, as to his keeping
of the Law outwardly or in part, is in as damnable
estate as the profanest wretch in the world; This
will hardly go down, but tis most clear from the
Apostle's words, readd unto you, and hath been in
part proved, by shewing all the Sons and Daughters
of *Adam*, Jews and Gentiles, sober and ungodly, all,
under the Law.

But a little further to prosecute this doctrine; for,
were a man or woman, who hath lived honestly
and soberly in the eye of the world, (but yet out of
Christ) convince that he or she were in as bad and

damnable a condition as any great s
world, it might be a startling to them, a
through the Spirit's working, to bring the
vain confidence, and to lead them to Christ.

Now that I may clear this, let us first co
what it was that might difference the sober
from the profane Idolatrous Gentile; it being the
same, which such, as conceive themselves sober
harmelesse people in this day, do put confidence in.

1. The *Jew* was *Circumcised*, which was the first Ordinance of the old Testament-Church, as Baptism is of the New, and to be administred to the seed of the Church: and it doth appear this was much insisted on by the *Jew*, by what the Apostle speakes, *Rom.* 2. *verse* 18. 19. For *he is not a* Jew *who is one outwardly, neither is that Circumcision which is outward in the flesh, but he is a* Jew *which is one inwardly, and Circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.*

2. They had the Scriptures of God, Rom. 3. 2. *Unto them were committed the Oracles of God*; which indeed the Apostle calls an *advantage*, (in the same place), as it might be a *meanes* to lead them to the knowledge of God, and to the promise of Iesus Christ, but no advantage at all, (as to the mere having them read and opened, and in a generall faith, believing them) as the more to *justifie* them in the sight of God.

3. The Iews were under the *publique service* of God, such as was ordained by God himself, *Rom.* 9. 4, 5.

4. They were for the most part righteous to men and sober, and blameless in the outward man; *Ye indeed*



*which are righteous before men*; as the
speaks of them; Now 'tis most clear, that
gs did not difference the Iew, as to accep-
with God and Iesus Christ, from the most
ne sinner; for the Lord Iesus Christ rejected
e and call'd to himself Publicans and Harlots,
and tells the Iews that such should *enter into the Kingdome of God before them*, Math. 21. 31. As might be further instanced in the case of the Pharisee and Publican, *Luke* 18. 9.

Now the Reasons of this point have bin before hinted, namely, that a mere sober man under Christian priviledges, is no more accepted with Christ, nor in any nearer capacity to come to Christ, then the greatest sinner; because one sin puts a man under the condemnation of the law, as well as a million of sins against it; one felony condemns a man as well as a thousand, and the malefactor must dye, by the law, for it. All the good a man doth, will not be *imputed* to him, if he be found a transgressour in one part of the Law, *Ezek.* 18. 24. All men come short of the glory of God, in the fulfilling of the Law, and he that falls short but in one mile is in as bad a case as he that falls short twenty miles; Jesus Christ accepts of no man for his righteousnesse but as a sinner, nothing else but a sinner; so that still the case of a just man, in reference to the Law, is as dangerous as the greatest sinner's in the world.

*Use.* 1 A little further to presse this; you who are baptised, have a generall belief of the Scriptures, are under part of the publique service of God, are just and harmlesse as to men; but yet are under the *power of unbelief* and see it not, are not born again of

the Spirit, are not in Christ Jesus: you
tisfied in such a condition, and think your
Heaven well-grounded, and will not be be
it, I must tell you, and 'tis proved unto your
sciences from the Word of the Lord, that *there*
*difference* between you, and the vilest sinners in
Countrey, as to your acceptance with God; Though
it be thus with you, yet, as you have been shewed,
you may be under the Law, condemned for one
transgression: and what can you be more then be
condemned? Neither doth all this, as in it self,
any more prepare you for Jesus Christ: And there-
fore let all the Convictions, Arguments, Demon-
strations we have produced from the clear Light of
the Word of the Lord at last prevail with you, that
you who thus *satisfie* your selves, because you are
baptized, believe the Scriptures, frequent the service
of God, are just and sober, therefore it is well with
you, and you will trouble your selves no further in
the matter of your salvation, that the estate of your
soules is as unsafe and desperate, how secure soever,
as the profoundest Drunkard in the Countrey.

Therefore, let this Conviction have force upon
your Conscience, that you must come anew to Je-
sus Christ as *a mere sinner*, having nothing to com-
mend you to him.

Say, from the Light of the Word, Though I have
thus satisfied my self, pleas'd my self, in these Duties
and outward Priviledges; yet *there's no difference*
between me and the vilest sinner, in order to my ac-
ceptance with Jesus Christ. Nay, if this Conviction
take upon thee, thou wilt say to the glory of God,
and thy own confusion; If there be any difference,
'tis



...u art the greatest sinner, having mocked
... rested in out-side service, dealt hypocriti-
...h the jealous God, offered him abominable
...e, and therefore fit to be abhorred of the Lord
...ever: Oh! that this might be the posture of thy
Soul! and so thou mayest come and lye prostrate at
the feet of Jesus Christ, crying, Oh! no more, no
more, a righteous person! but a sinner, a guilty sinner,
a condemned sinner, a poor blind, naked sinner; no-
thing else but a sinner! Away with all my former
confidences; tear them from my heart Lord. Now
Lord Jesus I cast my self upon thee; Oh! let me
creep unto thy blessed feet! Oh! I come to thee:
not because I am righteous, (for I would abhor my
self for ever in the thought of it) but as a poor peri-
shing sinner, the worst of sinners, an hypocritical sin-
ner: Oh! that I could take hold of thy *righteous-*
*ness*, to cover my naked Soul: I expect it onely upon
the account of thy *Free-Grace*; Oh Lord I come un-
to thee, do not, do not, reject me.

And thus have I been endeavouring to lay the
sinner before Jesus Christ in such a posture; having
proved him, under the Law, excuseless in his trans-
gressing of it, guilty before God, under an impossibi-
lity of reaching to an acceptance with God, by the
best keeping of the Law; laboured to beat him off
such props and confidences, that the Heart naturally
cleaves to, and stript him of all, naked as *Adam*, when
he had sinned before the Lord, as *nothing else but a*
*sinner*, which is that I have driven at. I now come
to speak of the way of a poor Souls justification, and
acceptance with God, by Jesus Christ, as the Lord
shall assist, to the capacity of the weakest.

ROM. 3. 24.

*Being justified freely by his grace, through the Redemption that is in Jesus Christ.*

I Am now come to open the Gospel-righteousness, wherein a poor sinner finds acceptance with God; which in *ver.* 21, of this 3d of the *Romans*, is said to be *now manifested*; that is, more fully manifested by the Revelation of Jesus Christ in the Gospel, being witnessed (before) by the Law and the Prophets, *Even the righteousness of God which is by the Faith of Jesus Christ unto all, and upon all them that believe*, ver. 22, called, the righteousness of God; *namely*, that, whereby God doth onely justifie and accept of a sinner, wrought forth by the obedience of Jesus Christ, and made over and *imputed* to a poor Soul that doth embrace it by *Faith*, whether Jew or Gentile, outwardly righteous or prosane: all that ever come to God, must come this way, and stand before him in this *righteousness*, or perish for ever: which I shall begin to open from, *ver.* 24, 25.

1. Being justified freely by his grace, through the Redemption that is in Jesus Christ,
2. Whom God hath set forth to be a propitiation through Faith in his bloud &c.

We have endeavoured, in the former Discourse, to



with the Apostle, in proving, that by all of the Law, all the best Obedience that a reach unto, he cannot be justified before either in part, nor in whole, that your good will not procure pardon, nor poise down your but all, by the Law, equally under condemnation.

Of what importance then is it for poor condemned soules to be well acquainted with, and really and practically invested in that way of justification, that God in infinite wisdome, mercy, and love, hath set forth in the Gospel, which is that I now design.

The Apostles arguing is thus: If all fall short of righteousness, and acceptance with God by their own obedience: If all have sinned, and come short of the glory of God, then are all, and that equally, condemned: If so condemned, then acceptance with God, and justification, and remission of sinnes must come in another way: The Rise and Fountain of which, must necessarily be Gods free mercy and grace: If made righteous, it must be in the *righteousness* of another, wrought forth by *another*: Justice must be satisfied by *another*, a price paid to God for a sinners redemption by *another*, which is, Jesus Christ, blessed for ever.

From the words then, I shall first lay down this plain Observation, *viz.*

Observ. *Gods free mercy and grace is the first Fountain of any sinners salvation*; or, *'Tis upon the account of 'Gods free grace, that any sinner is saved.*

Thus runs the current of the whole
main design of the Gospel being to glorifie
of Gods free grace by Jesus Christ : Amo
other Scriptures, the Apostle doth most con
ly discourse in *Rom.* 5. from the 15th to the
letting the free grace of God unto justification,
opposition to a mn ners condemnation : *But not as the offence, so also is the free gift ; for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded ur to many.* To the same import, run the rest of tl e verses, *The free gift of many unto justification; much more they which receive abundance of grace and the gift of righteousness, shall reign in life by one, Jesus Christ :* All of *grace*, and of *free-gift*, *abundance of grace*, from first to last : *That as sin reigned unto death, so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord*, vers. last. So the Apostle in that Epistle to the *Ephesians* wherein the Doctrine of grace is blessedly given forth, drives all *the spiritual blessings in heavenly things in Christ*, mentioned *Chap.* 1.3. &c. to this blessed *Fountain*, *Chap.* 2.4. &c. *But God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ (for by grace ye are saved)* so ver. 7. *That in the Ages to come, he might shew the exceeding riches of his grace;* and ver. 8. *For by grace ye are saved, it is the gift of God.*

Therefore the invitation of the Gospel to sinners runs upon this score : Ho, *Every one that thirsteth, come to the Waters of Life*, Isa. 55.1. And, *Whosoever will*



*me to the Water of Life freely*, Revel. 22.

illustrate this in all the particulars of a
alvation, God's fore-ordaining and choo-
y to salvation, 'twas *to the praise of the glory of grace*, Eph. 1.5, 6. The gift of his Eternal Son Jesus Christ, from free love and grace, *John* 3.16. The New Covenant, and all the Promises of it, freely given out for his *own Names* sake, *Ezek.* 36. Effectuall Calling, from free grace, 2 *Tim.* 1. 9. The gift of Faith, actual Justification, *Tit.* 3.7. Sanctification, Perseverance, Eternal Life and Glory, all flowing from the same Fountain of Free-grace : Some Reasons of the Design of the Blessed God in this, may be gathered from the Scriptures :

The Free-grace of God is the Fountain of all, in any sinners salvation ;

1. Because, *There is nothing in the Creature that may move God to save him* : Nothing at all, All we know or do, could not move God to mercy, *Deut.* 7. 7, 8. *The Lord did not set his love upon you, because you were more in number then any people, but because he freely loved you*, &c. *Not for your sake do I do this*, &c. Ezek. 36.32.

2. As God saw nothing in him, so the sinner is *able to bring nothing to God*, to draw out mercy of his own : Therefore, saith the Lord, *Isa.* 55.1. let him come without his price : As the sinner lost all his good, so he can procure none anew to bring to God, that may in the least move the heart of God to give out more to him.

3. If it were not all of grace, *then the Creature would have occasion of boasting* ; but the Lord in infi-

nite

nite wisdome, so laid the Project of a si
tion, that no Creature should have the le
of boasting: So the Apostle having given
Doctrine of grace in this Scripture we are
draws this conclusion, *ver.*27. *Where is boasting th
It is excluded*, &c. So in the 1 of *Cor.*1.29. the H
ly Ghost lays down this as the main scope of God in
the Gospel: That, *No Flesh should glory in his
presence*: Therefore Salvation is all of grace of Free-
grace.

4. If it were not so, *The glory of God would not be
so great in the Salvation of a sinner*: 'Tis now so laid,
that all might be, *to the praise of the glory of his
grace*, Ephes. 1.6. It being the highest piece of glo-
ry, that the Wise and Blessed God did ever design
unto himself, that his free, rich, abundant, infinite
grace, might be made known in the Salvation of a
Sinner: *That he might make known the riches of his
glory on the Vessels of Mercy, which he had afore prepa-
red unto glory*, Rom. 9.23.

*Use* 1. If Gods Free-grace be the Fountain of
all in a poor sinners Salvation, then let it establish
our judgments in this Doctrine: Therefore God
had no respect to any fore-sight of Faith or Works in
the Creature; God had no respect to the freenesse
of his Will, for he knew he had none; God had no
respect to any conditions to be wrought in us; but
all he did, and doth, was from absolute Independing-
grace: Nothing moved him but his own Free-grace.
The same Free-grace that pardons, *gives*, and *workes*
all in us; All from the same Fountain.

2. If



be of Free-grace, then there is no meri-
procuring Cause in us, that moves the Lord
y: Now the contrary is naturally rooted
hearts; poor Soules are most apt to conceive,
if they can grieve for their sins, repent, and re-
form, this will sure move God to mercy and pardon,
A most dangerous snare, from which a Soul, after
much conviction, is hardly wrought off: Now, though
God in the way of a Sinners Salvation, hath promi-
sed to give Repentance, *Act.*5.31. and a *Spirit of
mourning for sinne*: yet a poor Soul must take heed
that he make not this a procuring-cause of Pardon:
Many a Soul sticks here, before *emptyed* of himself,
even of his very repenting, and so come for grace and
mercy, upon the account of the Free-promise onely:
How many a Sinner might have been saved, if he
would have been saved freely?

3. If God hath so laid the Design to save a Sinner
freely, then how great, how just is the Condemnation
of guilty sinners that will not hasten in unto it: how
could the Lord have laid it more freely then he
hath? Oh that any sinner, for ever condemned to
Hell without it, should withstand it! Why sinner?
Shall the Blessed God, that might have much glory
in condemning thee to all Eternity, be willing to
save thee freely; and wilt thou not come and bow
unto him, & accept of it? All the contempt of God, in
all his Holy Commands, is not like this, to turn the
back upon Free-Mercy, Free-Salvation: This will
be the Worm that never dyes to any of your Soules
that shall not come into, and rightly accept of Go-
spel-salvation, that you might have been saved freely,
have had grace, remission of sins, Jesus Christ, the Spi-

rit,

rit, Eternal Life freely, and yet turned
upon it? But you may demand, How is
sinner doth so? What is it that causeth any
forego Free-grace and mercy when held out
him; that we may beware of such hinderances?

I will therefore shew you such Hinderances that keep Soules from accepting of Gods free grace in Jesus Christ, when held out unto them.

1. *Wilful Obstinacy*, Joh. 5. 40. *Ye will not come unto me, that you might have life: Ye will not*; such is the stubbornness & rebellion of the heart of a sinner, that he will not, as we speak, because he will not: to such a height hath sinne raised the heart of the rebellious children of men; for, every natural man, till made sensible of unbelief, thinks he hath Power of himself, (though he hath not), but his Rebellion lyes in his Will: *I would have gathered you, and ye would not*, Mat. 23. last.

2. A sinner doth not accept of Free-grace, *because he stands upon his self-justification*, (as we use to speak) he will not be perswaded he hath so much need of all Free-grace, as the Gospel discovers; as hath been shewed at large; though he hath sinned, yet also he hath obeyed, and so he puts one against the other, his obedience against his sin, and so hopes to get that mercy he hath need of. And upon this ground, more sinners, even that profess the Name of God, do miss of Heaven, then any other in the World: 'Tis not so easie a matter to submit to Gods Free-grace alone, as many do imagine: Upon this Snare, many of the Jewish Professours of Christ fell short; as 'tis clear from



…le to the *Galathians*, and did frustrate
… God.

… sinner hath a secret thought of *making God …tion*, by his sorrow and amendment, and so …es void the Free-grace of God: 'Tis the easiest thing in the World to put up legal sorrow and amendment of life to God, as that which may make God amends; yea, to make an *atonement* of every Duty, which is the closest and most desperate evil of the heart: so did the Jew by his sacrifices and obedience, which caused the Lord to pronounce of them, *That his soul loathed them*, Isa. 1.

4. A sinner doth not savingly close with free grace, *from a secret pride of heart*, he would not be found so poor, and helpless, so unrighteous & ungracious, as to be beholden to free mercy for all; Many persons will rather starve then beg, then live upon another mans mercy: 'tis so between a sinner and the Lord; till God humble him, hee'd rather venture Hell then come and acknowledge utter condemnation, nothing but sin upon him, and so stoop to free mercy.

5. The sinner stands off from free-grace, *because he will make his own termes*: he will *condition* for his carnall ease, his self-interest, his bosome lust, the love of the world, and hopes God will allow him his termes, which he proposeth to himself; and herein he is ruined. Now God hath drawn up the tenour of his free grace in the way of a Covenant, and though there are no conditions left to the crea-

ture

cure to make good on his part, by his
(for that will easily imply a self-sufficienc
and is absolutely derogatory from the grac
in the Gospel-Covenant,) yet God hath draw
I may so speak) what other good things he wi
flow on the subjects of his free grace, Namely,
Law to be new written in their hearts, the gift of
the Spirit, Newnesse of heart, with the making
good of all those promises, in a degree, that hold
forth holinesse and new obedience, which must ac-
company the free pardon of sins, and make indeed,
the free grace of God more glorious; Inasmuch as
when he pardons them he will save them from the
service of sin, work his Image upon them, bring them
to a blessed conformity to himself: which considered
aright, sweetens and heightens the free grace of God,
and makes the termes of it more blessed; In a word,
Mercy and holinesse must go together, A Saviour and
Sanctifier, which a sinner from the cursed love of
ease and satisfaction to his lusts sticks at, and so
comes not up to Gods termes, (which are blessed
and holy) and so misseth of grace and mercy for e-
ver, because he chooseth sinne rather then holi-
nesse.

6. Yea a sinner (and I speak all this while of such as pretend to an interest in free mercy) misseth of this grace, *because he takes up the termes of God; in his Covenant of grace, in his own strength*, will repent, and come up to new obedience before he comes to the promise, to the free grace of God for it; which is also a dangerous snare. A sinner's first work, (being convinced as we have opened), is to throw himself



free grace of God, for all, to give all, to
and so to follow *God* by vertue of promi-
h good and grace as the tenour of the Cove-
lds forth; Tis an usuall thing for poor souls
o think to convert themselves, make themselves
oly, and then come to *God*, and Jesus Christ, this
is an indirect course, Oh! a poor soul must begin at
the fountain of *Gods* free grace, for Christ, for par-
don, for the Spirit, for conversion, for holinesse, for
all, as hold out in promises, and then the worke
will be sure and prosper, and nought shall hinder
it.

7. Sinners fail of this free grace of *God*, from a neglect and sleighting of it, *Heb.*2.3. *How shall you escape if you neglect so great a salvation?* Sinners do hear that, though they are sinners and condemned, in a damnable estate, yet Jesus Christ will save them; if they will come unto him, fit them for heaven, and do it himself for them, and in them; yet, through a desperate folly, security, and careless temper, the heart being in a dead sleep, they wretchedly neglect it.

8. From the power of unbelief, which they are under, and see it not.

Thus have I shew'd those speciall hinderances that cause poor souls that hear of *Gospel*-grace to withstand it, and for ever to misse of it.

Oh that this word of the Lord, might find you out, and might be as a glasse to shew you your own hearts; you who by a willfull obstinacy, have withstood the *Gospell*-calls hitherto, Oh! now fall down before the Lord, and cry, I yeeld, I yeeld, thou blessed *God*, thy patience, thy freest grace hath overcom

come me; Lord take away a rebelli
heart from me: Ah Lord! Thou haſt w
gracious; and Chriſt, and Mercy, and Hea
been offered to ſo vile a Wretch freely: Now
I throw my ſelf at thy feet, a thouſand Hells ar
good for me: but if grace, infinite grace, be fre
there's yet hope for me. If there be not grace enough
in Heaven for me, let me go to the depth of Hell;
but, Lord, I take hold of thee, I deſire to do it. Oh,
do thou take hold of me, and I ſhall not pe-
riſh.

You who have ſtood upon your terms, and hoped you had Righteouſneſs enough to cover you, and *God* would look upon that, and not upon your ſin, you are the moſt abominable in God's ſight: you, who ſecretly in your hearts think your ſorrowing and reforming, makes God amends: you who have wrapt your ſelves in theſe Cobwebs, and through pride of heart, will not lay them down; Oh! if thou wilt have mercy, thou muſt have all in a way of mercy and grace; all freely, or nothing at all: ſee all thy righteouſneſs made void by one ſin againſt the Law, and therefore curſed and condemned by it; therefore thou haſt no Plea but free mercy and grace: Oh lay down all thy other Pleas, they will never be heard in Heaven! and now cry out, Oh 'tis of grace! proud ſelfiſh Wretch that I have been; 'tis all of free grace, if ever I am ſaved: If God cannot pardon freely beſtow Jeſus Chriſt freely, I am undone for ever: Oh the wicked caſtings of my heart this way and that way! Oh there's nothing, nothing, but infinite miſ ry to move mercy! All my goodneſs is an accurſed thing, as from my ſelf: the e's an infinite

Fountain



m and ſelf-righteouſneſs in men: Oh
e to an infinite Fountain of grace! Thus
come to God, when he ſhall ſmite thy
which now look up unto him to do.
who have been making your own terms of
and luſts, and world; Oh render up your hearts
the gracious, bleſſed, holy terms, that God propo-
ſeth: Why ſhould'ſt thou not be willing to be made holy? Why ſhould not the Lord rather rule thee, then ſin and the Devil? What more beautiful and glorious then the Image of God? Oh accept of holineſs with mercy, through the Lord Jeſus Chriſt! Come unto him for both; be willing to be ſet apart for God, a Veſſel purged and ſanctified for his uſe, and thou ſhalt behold the face of God ſhining upon thee; and whatever is laid up in Chriſt, in Promiſes, in Heaven and glory, ſhall be thine.

You who have thought to make your ſelves holy, and then come to Chriſt to be juſtified: be convinced of your great errour, and now come as ſinners to Jeſus Chriſt to be juſtified and ſanctified in him, and ſee all grace laid up in Jeſus Chriſt for ſuch as come unto him. Say, Oh bleſſed Lord Jeſus, I cannot fit my ſelf for thee! If thou canſt not accept me as a poor undone helpleſs ſinner coming unto thee, I never expect a bleſſing from thee.

And you who have ſleighted this free, and rich, and glorious grace, ſee what you have done, and be abaſed for it: ſee how you caſt back mercy upon the face of God, who would freely be reconciled with you, paſs by all the grievous injuries you have done him, enter into a Covenant with you, beſtow his Chriſt upon you, fit you for communion with himſelf

here, and for ever: and all this you b
and yet must unavoidably be for ever d
out it: Sinner, who can plead for thee,
shalt go on to despise, neglect, sleight such
Hell, without pity of God, Angels, or Men,
freest mercy and grace shall be sleighted.

I do therefore stand this day in the Name of Jesus Christ, to acquaint you, that he will save you freely if you will come unto him, be your sins what they will, so you come not as righteous, but as sinners to him; so you take his Righteousness to cover you, and his Spirit of grace to unite you to him, and make you holy, and will give up your selves unto him: All which he will help, if you will come and cry to him; yea, if you cannot come, he will draw you: if you are unwilling, he will make you willing: if you have no heart, he will *give you heart*: What more? Wretched man or woman, that shall stand off one moment longer! Is not Hell too good for thee, if thou shalt now turn thy back upon such grace? Let me have your Answers this day: Let me know that sinner that will go home resolved to be as *careless* as he formerly hath been, as well-opinioned of himself, as much resolved against Holiness, as thoughtless of being damned, if he with-stand the Lord in his Free-grace one day more? Oh! Will not your hearts stirre? dead, stupid soules! Shall God's Free-grace, his Christ, go a begging this day, and will not a sinner come up to his terms? Old sinners, that are going into the grave and Hell too, will not you accept of Free-grace, of Christ, the Spirit, this day? that are upon the brink of the grave and everlasting burnings, and have many a thousand sins yet unpardoned? Is all



ing to you? but rest in a blind hope of
our coming to Jesus Christ, without care
made holy, and fit for Heaven: Oh you have
asleep in sin, deceived by your own hearts,
by the Devil fourty, fifty, sixty years, Is't not
e for you to bethink your selves, to go and cry to
the Blessed God; Oh! grace, pardon, Christ, Heaven
upon any terms! My righteousness I have trusted
in, are poor Cobwebs, my Confidences vain: Oh!
for a drop of free-mercy and grace, from that Ocean
that is in God, and 'twere better then all I have done
for Heaven yet: Oh Lord! Now, now, I come to
thee: Is there free-mercy and grace for one that hath
sleighted it? Yea, though thou hast gone on frowardly in thy own heart, yet he can heal thee, *Isa.* 57.17, 18.

And you that are younger, 'tis a desperate thing now in times of Gospel-Light, when it glares upon your faces, to shut your eyes, to go on in the way of your own hearts, to sleight Gospel-grace, to harden your selves, and cry; Hereafter, hereafter. Alas! thou knowest not what shall be on the morrow; the Thread of thy Life is quickly cut with a stroke from God. Beside, to go on long from year to year, against the loud and frequent Call of Jesus Christ, against Convictions, that thou shouldest do otherwise, is the way to be given up to utter hardness, and the Lord to move upon thy heart no more. There's a day of grace to every Soul, which if he suffer to set and go down upon him, he is irrecoverably lost for ever: Look to it, you younger men and maidens, that have yet no work upon you; that are the same you were, under the means you have lived; that have not the

Spirit of grace and mourning upon you, are praying and wrastling with the Lord, the Kingdom of Heaven by violence. Oh be stirring, the day of grace hath shined lo you; Hold out no longer, *Come, come, com* careless Sons and Daughters, and the way is open you; the door of Free-grace is open, Christs Arms are open; you may be saved and blessed for ever, if you come in, now you are invited; I can take no excuse: *Come*, or say, I am resolved for Hell, and to venture the utmost in the condition I am in: Oh bold and fearless Atheist! What shall I say to thee, if that be thy Resolution? But I cannot be so answered: Say, you sinners, as if I should name you; Are you for Heaven, or Hell; for Free-grace, or your own patcht-up Righteousness; for Carnal ease, or any Pains for Heaven; for your Lusts, or for Holiness; for Jesus Christ, or the Devil? Let thy Heart answer in good earnest this day.

Now shall I, at least, have this Answer: Hold! I am resolved for the Free-grace of God; for the Lord Jesus Christ: If all the sinners in the Congregation, yea in the World, should turn their backs upon him; The Word of the Lord hath overcome, Oh Lord Jesus, may I come, such a Wretch as I, come! Yea, saith the Lord Jesus, *Rev.* 22. 17. *Whosoever will, let him come.* Grace is as free as ever it was: Say then, Oh Lord, I come, draw me, and I will come: Into the Arms of Free-grace I throw my self: my Righteousness is an abominable thing; Ah! a Christ upon any tearms: Oh let, let me creep unto thy Blessed Feet; let me have the Lowest-Room in thy Heart: Take what way thou wilt to purge me, so I may



well unto thee. Now Lord, as much ou wilt; let thy precious bloud wash me Well! go thus, and acquaint the Lord ith it from day to day: Wait, he will speak to : love to hear more from him, and of him, in his Gospel, and thou biddest fair for Heaven; yea, there will presently be joy in Heaven for thee.

In a word, I protest against you, in the Name and Authority of God, and the Lord Jesus Christ who hath sent me, if you shall withstand the grace of God in Jesus Christ, freely, most freely offered you, I shall be a Witness against you; and if any sinners in the World shall be certainly damned, you are they, who neglect this great Salvation: 'Tis come to this, I would, saith Jesus Christ, and ye will not. What ado to have a sinner that's sinking to Hell, to come to the Lord Jesus Christ to be freely saved? What should a guilty sinner do, but come to a free Saviour to be saved, and accept of his tearms (which are so blessed) with a thousand hearts if he had them? Now say, how am I straitned, till I get to him; I would go and weep my heart out to him, had I a heart to do it.

Now I leave what hath been spoken to the good pleasure of God, and the work of his Power, who is able to send away every Soul trembling, and resigning up themselvs to him.

Onely a word to any poor humbled doubting soul, that thinks infinitely well of all this, but saith in his heart; All this grace is too good for me, I have sinned against it, and sleighted it; I fear, whether ever I may be accepted. Oh remember and consider, that *Grace* were not *Grace*, if 'twere no *free*:

God *can* save a sinner *freely*; that's [illegible] thee: yea, though thou hast sleighted grace [illegible] is the Saint but did so? before effectually ca[illegible] God *will* save a sinner freely, that will come [illegible] Christ unto him. *He will:* What would'st [illegible] more? Do not stand reasoning thus: but, If thou art a sinner undone without him, cast off from thy own Confidences; go to him, in the Name of God, and believe him upon his own word: say, I take thee, Blessed Lord, upon thy own word: Thou sayest, *Whosoever will, let him come:* and, Lord, therefore I come: I durst not come, were I not invited freely: and if I must be saved freely, if ever, then thou art to bestow all, work all, begin and perfect all: Oh blessed Lord, I come unto thee for it; go and do thus, and thou shalt be comforted, and rejoyce in his Salvation.

I might also here press blessed Souls, who have been drawn to Jesus Christ, and overcome by Free-grace to do it, to live in the admiration of that grace, and to be low, and poor, and empty in your selves, in the abundant sense of it all your days: Let your enjoyments and attainments be what they will, be it known unto you, that by grace ye are saved; and you had, and have as much need of it, as any sinner in the World: God's Design, in saving you, was to glorifie Grace; and it must be your Design also here, and for ever.

Having thus opened, in some measure, the grace of God to be the Fountain of a sinner's Salvation, I shall now proceed to discover the way of the conveyance of this grace, which is by Jesus Christ: (being justified freely by his grace, through the Redemption



[illegible] Jesus Christ) though God resolved [illegible] grace upon such as shall be saved freely; [illegible] way of his own most wise and blessed De[illegible] by his Eternal Son Jesus Christ, to whom [illegible] Dispensation of Grace was committed; which I shall further open in this Doctrine: Namely;

*Doct.* All that Grace and Mercy which GOD gives out freely to sinners, is conveyed to them by his Eternal Son Jesus Christ.

I might be abundant in the proof of this: See in that 5th of the *Rom. v.* 17. 21. —— *Much more they which receive abundance of Grace, and of the gift of Righteousness, shall reign in life by one Jesus Christ*, And vers. 21. *That as sinne hath reigned unto death, even so might Grace reign through Righteousness unto Eternal Life by Jesus Christ our Lord:* All the grace that should reign unto Life is given our by one *Jesus Christ*. *The Law was given by* Moses; *but Grace and Truth came by Jesus Christ*, Joh. 1. 17. All the Treasures of Grace were laid up in him; and therefore he saith of himself, *Matth.* 11. 27. *All things are delivered unto me of my Father, and none can come unto the Father but by me*; which he makes as the great Argument why sinners should come unto him, *vers.* 28. Now so far as the Lord hath revealed the wise and holy Counsels of his heart in his Word unto us, let us inquire into the Reasons why he took such a way to give all his grace to the children of men.

*Reason* 1. The first is this, That as mankind lost all in the Fall of the first *Adam*, as he was a publique person, representing all that came of him: so it was the wisdome of God in the recovery of lost-man to

bring forth another person that sho
stockt with grace and righteousness, as a
person to represent all the Elect unto the F
on which account Jesus Christ is called the
*Adam*, 1 *Cor.* 15. And the Apostle sets the first
in his offence unto Death, and the grace and Righteousness of Iesus Christ, as the second *Adam*, one against the other, *Rom.* 5. 15, 16, &c. *For as by one mans disobedience, many were made sinners; so by the obedience of one shall many be made righteous:* And so the Apostle sets the Life, Grace, Righteousnesse, of Iesus Christ, as the *Second Adam*, against the Death, Condemnation, Disobedience of the first man that sinned, in the 7 last Verses of that Chapter. And herein the Wisdome of the Father is most excellently set forth, and the ground of Consolation to Believers laid upon a most sure Foundation; That whatsoever they lost in the *First Adam*, they recover with *much more* abundance in Iesus Christ; for so the Apostle hath [that *much more*] in the Scripture mentioned, three or four times; that Saints may see how abundantly compleat they are in Christ.

*Reas.* 2. All grace is conveyed by Iesus Christ, because there needed a person to stand between GOD and Sinners, as a *Mediatour* to work forth Reconciliation between them. Now who was meet but the Lord Iesus Christ to undertake this? He being the Eternal Son of God, equal with God, was near unto God. A mere Creature was infinitely unfit for such an undertaking: And he being also the Son of man, cloathed in the nature of man; he thus partaking of the nature of God, who was to be appeased; and of the Nature of Man, who was to be reconciled, he became



meet Undertaker of so glorious a *Work*;
hath that blessed Title given him of *Me-*
*Jesus the Mediatour of a New Covenant*,
3.24. *There is one God, and one Mediatour be-*
*God and Man, the Man Christ Iesus*, 1 Tim.
2.5.

3. God resolved, that his blessed Son Iesus Christ should have the *honour* in this blessed Transaction, to convey his grace to lost Sinners, *Iam.* 5. 22, 23. *That all men should honour the Son*: So the Apostle fully, *Col.* 1. 16, 17, 18, 19, 20. *All things were for him*; And, *that in all things he might have the preheminence*, &c. *For by him, and to him, and for him are all things.* This honour the Father committed to the Son, to bring about this great Contrivance of bringing Man back again unto God.

4. God letting out his Grace by Iesus Christ, renders his love more *abundant* and *acceptable* to poor sinners, *Ioh.* 3. 16. *God so loved the World, that he gave his onely begotten Son*, &c. So loved it, that he could not give forth a greater manifestation of his love. Now the Father purposed to render his love to sinners, by the gift of his Son, most full and glorious; and therefore gave him out of his Bosome, and all the Riches of his Love and Grace by him.

5. This way of the Father's dispensation of grace by his Son Iesus Christ, hath rendered the grace of God most *sure and unchangeable* to his own. The Covenant of Grace being now establisht between the Father and Iesus Christ; Iesus Christ being the Undertaker in it for all the Father gave him; it is certainly founded upon a sure Bottome: This was the Father's Promise, *Isa.* 42. 6. —— *I will give him for a*

Co-

*Covenant to the People.* Jesus Christ, as [illegible] person, did represent all the Elect in the [illegible] as the first *Adam* in the first Covenant, did [illegible] all his; and Jesus Christ did undertake to bring [illegible] to God, to bring them into the Covenant, and so [illegible] estate them in all the grace, and mercy, and blessing of it: Therefore the mercies of the Covenant are stiled, *The sure mercies of David*, Isa. 55.3. As a Type of Jesus Christ, coming of the Seed of *David*: wherein is set forth the excellency of the New Covenant, the whole Transaction of it intrusted in the hands of Jesus Christ; and therefore not one drop of the mercy of it, can ever fail those that are taken into it.

6. By the giving forth of Jesus Christ the whole of Gospel-Salvation is rendered more glorious; The Wisdome, Justice, Holiness of God, as well as mercy and love do shine forth in Jesus Christ: And therefore the Gospel-mystery is styled, *The manifold wisdome of God*, Ephes. 3.10. Every Attribute of God is glorified in the giving out of Jesus Christ.

7. Yea, had not God taken this way of making out himself by Jesus Christ, the World had dwelt in gross darkness of him: Therefore Jesus Christ is styled, *The Image of the Invisible God*, Col. 1.15. *The express Image of the Father*; *The brightness of his glory*, Heb. 1. And in 2 *Cor.* 2.6. *The light of the knowledge of the glory of God*, is said, *to shine in the face of Jesus Christ*. The Creation is but a dark shadow of the glory of *God*, as to what is revealed of *God* in the manifestation of *Jesus Christ*. There are the *Footsteps* of *God* in the Creatures; but his Character and Image in his Blessed Son *Jesus Christ*.

8. There could not have been access to *God*, but by *Je-*



*[illegible] for through him, we both have access by one [illegible] the Father*, Eph. 1.18. How could polluted [illegible] nigh to the absolute majesty and glory of [illegible] not he let forth himself in *Jesus Christ*, as in [illegible] own Nature, and so makes way for a poor sinner to come before him.

9. Had *God* let forth mercy to sinners, and not given out his Son *Jesus Christ*: *His justice must have been violated*, which is the main of all. The word of the Lord was absolute; *In the day that thou eatest thereof, thou shalt dye*, *Gen.* 2.17. which was meant of the Eternal Death of the Soul in its separation from the life of *God*; as is clear in *Rom.* 5. last, where grace unto eternal life by *Jesus Christ*, is put in opposition to that death which was by sin, which must therefore needs be meant of Eternal Death. So *Rom.* 6. *ver.* last. Now this Death must be executed upon all the Posterity of *Adam*, or else *God* must take some other way to satisfie his justice, he will save the sinner; which was upon his own son Jesus Christ; as will further be evidenced in the following Discourse.

10. The *Blessed God* took this way of letting out himself, his grace by Jesus Christ, that thereby *Saints might have union with him*, which was a holy design of the Father in saving them; — *That they may be one in us*, Ioh. 17.21. The deepest and most unconceiveable mystery in our Salvation: Now Jesus Christ, as the Eternal Son of *God*, taking upon him our natures, we became capable of being united to him, through the Spirit, and made one with the humane nature of Christ, whereby we are also united to the *God-head*, and so become one with the Father and the Son, which is the top of the Saints perfection.

Now

*Use* 1. Now what hath bin said, as to th
and reasons of God, in given out his eterne
and letting forth all grace by him, may serv
quaint us with this rich and glorious Mystery, as
styled, *Col.* 1. 27. Namely, *God reconciling the wo*
*by Jesus Christ*, letting forth the knowledge of him-
self: glorifying all his Attributes, making such dis-
coveries of his glory, providing such a way of Medi-
ation, such a glorious Mediator, laying the blessed
project of a sinner's glorious salvation so sure, ren-
dring his love so acceptable and glorious, making
way for free accesse unto himself, and how we might
become one with him; Oh! the depths of the
wisdome and love of God; which of them may we
admire most? well may Angels pry into this holy
Mystery, well may it be the astonishment of Hea-
ven and Earth, of the whole Creation; How much
more of a sinner, for whose sake it was thus ordered!
Oh: that we might fall upon our faces, and adore the
wisdom and grace of God, in such a contrivance as
this, Oh! unmeasurable goodnesse! unfathomed wis-
dom! Eternity is but enough to admire it! To behold
God in Christ, will be the vision which the souls of
blessed Saints, will be wrapt up into, to all eternity.

2. Oh! therefore what infinite mercy is it to be
brought forth in new Testament-times, when the
Mystery, hid in God, hid from ages, *kept secret since*
*the word began*, 1 *Cor.* 16. 25. is brought to light,
and sparkling upon the darknesse of the world;
when the glory of God is risen upon the world:
Now, If *this Gospel be hid, tis hid to them that are lost*,
2 *Cor.* 4. 3. Woe unto them that close their eyes,
when the light shines round about them; Oh! you
that



darknesse and the shaddow of death,
ke, look up, that Gospel-light may shine
Oh cry, & wait that your eyes may be ope-
behold God coming forth, in the Revelation
us Christ in the glorious Gospel, waite for the
rit, and that the Gospel in the preaching of it,
may become *the ministration of the Spirit*, 2 Cor. 3.
8. Oh! guilty world, that so slight the knowledge
of Jesus Christ, and contemn the Ministration of it;
woe unto them.

3. If God doth let forth no grace and mercy but by
Jesus Christ; It may serve to *unbottom poor souls* from
a generall carnall hope of mercy, not being ac-
quainted with the way of grace by Jesus Christ, nor
coming as lost sinners in themselves to be found in
Christ, and justified by Jesus Christ: this they ut-
terly neglect, having an empty notion of Christs dy-
ing, but know not for what? and upon what grounds,
and how a sinner gets to God by him, Oh! let this
reprove you for this grosse and damnable neglect,
and convince you that all your pretended hopes of
mercy will vanish, unless you learn the knowledge
of Jesus Christ.

4. And therefore, If no way to the Father, no
interest in mercy, no accesse to God but by Jesus
Christ; Let it serve to teach poor ignorant sinners,
yea all of us, how to get to God, to mercy,
into his Covenant, Oh! No way but by Jesus
Christ; Oh! I can never come to the presence of
Gods Majesty, but by Jesus Christ, who is appoin-
ted Mediator to bring a poor sinner to himself, to
make way for him into the presence of God, to con-
veigh mercy and grace to a poor sinners, Oh, say, that

I could

I could acquaint my self with Jesus Chri
of his skirts, and he will bring me into th
love, covenant, vision, union of God; This i
for a sinner to come unto him, *Joh.* 14.6.

5. Let it call upon Saints, that know Jesus C
in the Spirit, that they do not grow *strangers* to
him, that they *neglect* not Jesus Christ; Oh! Neg-
lect him not in his blessed Mediation, grace, love,
fellowship, appearance, ordinances; 'Tis a grievous
thing, and very apt are Saints to it, to neglect Jesus
Christ; Oh! still know and consider, that as your
accesse to God was by him at first, so it is still; His
Mediation for you, his love and grace and fellowship
is as good as ever, as precious as it ever was; There-
fore have high and precious thoughts of him, of your
blessed accesse to God by Jesus Christ.

The next thing that I come to open is, how Jesus Christ wrought forth salvation and justification for a sinner, so that [the free grace of God might by him be freely let out upon a sinner, Namely, the work of his *Redemption*, [*through the redemption that is in Jesus Christ*, verse 24.]

I shall not insist upon the many difficulties, that the wisdome of the flesh hath started about the *word*, or *worke* of our Redemption; but endeavour as I have promised to give it out, in a plain Scripturall practicall manner, for the use of poor sinners.

Redemption signifies a deliverance from captivity, by a price or ranlome laid down.

Man had sin'd himself into captivity, and a just condemnation; God from his own free mercy, was willing he should be set at liberty; but this shou'd not



but by a *price* or *ransome* being paid to
was the intervening *death* of Jesus Christ,
g the eternal Son of God, came down from
, took upon him the nature of man, was
to stand in the room of sinners, bearing their
in the undergoing the punishment for them,
whereby God *laid upon* Jesus Christ *the iniquities of all*, that shall be saved, *Esay* 53.6. proceeded a-
gainst him, as if he had bin the sinner, in a way of Justice, executed his wrath upon him; Thus he is said to dye *for* the sins of his own, 2 *Cor.* 5.15. *Heb.* 9.15. and to give himself *for* us, and to give his life a ransome *for* many, which death of Jesus Christ is styled an *expiatory sacrifice*, *an atonement and propitiation*, All which do imply, that by the death of Jesus Christ *satisfaction* was made to the infinite Justice, of God, as if the sinners, that are saved by it, had suffered the utmost of divine Justice in their own persons; Thus much may serve briefly, to open the nature of Christs redemption.

The Doctrine I shall lay down from the words will be this.

*Doct.* To the Salvation and Justification of a sinner (in order to Gods letting out his free grace upon him,) there was required the death of Jesus Christ, as a price laid down, to the justice of God for his redemption.

I might urge many more texts, besides what have bin named, As 1 *Pet.* 1.18.19.—*redeemed, not with silver and gold*, &c. *but with the precious blood of Jesus Christ*, Ephes. 1.7. Col. 1.14. *In whom we have redemption through his blood, even the forgiveness of our sins*; This was it which was typified by all

the

the sacrifices in the Old Testament dis
in the Epistle to the *Hebr.* at large; speci
9th *Chapter*, *verse* 12. 13, 14, 22, ——
*most all things are by the law purged with bl*
*without shedding of blood is no remission*;

From hence the reasons of divine wisdome, t
proceeding, so farre as revealed in the word, will be clear.

*Reasons* 1. That the *Justice* of God might be glorified in the salvation of sinners, as well as *mercy*, Now there being *atonement* made to *Justice* by the *death* of Jesus Christ, the Righteousnesse of God hath a share in the glory of mans salvation with the Grace and mercy of *God*.

2. The *purity* and *holinesse* of *Gods justice* did require it, which being violated by the sin of man, it was most equall that satisfaction be made, which no mere creature was able to do, and therefore the eternall Son of God, blessed for ever, was appointed of the Father to it: therefore 'tis said *verse* 25. of this 3d of the *Rom.* —— *That He might be just, and the justifier of them that believe in Iesus*, given as a reason of Gods setting forth his Son to be a *propitiation*.

3. The expresse word of the Lord did require it, who *pronounced* to all mankind in *Adam*, that the transgressour should *surely dye*, *Gen.* 2. 17. Therefore upon his transgression, the sinner must either dye in his own person, or another in his stead, which God in his infinite wisdome might order as he pleas'd; Now God being willing to glorifie his mercy, chose to lay this punishment on his own Son Jesus Christ, and not on the condemned sinner, which Jesus Christ



voluntarily undertaking, the word of the
fully made good, and Jesus Christ dying
nner, (being made a curse for him,) 'twas
as if the sinner himself had dyed.

4. God gave out a holy and righteous Law, written in the heart of *Adam*; which Law was *just*, and *holy*, and *good*, *Rom.* 7. Now this Law being broken, God would not dispence with it, in shewing mercy to the sinner, unlesse his Law was *satisfied*, which Jesus Christ undertook; Rom. 8. 3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likenesse of sinful flesh and for sin condemned sin in the flesh, that the righteousnesse of the Law might fulfilled in us*, &c. Gal. 4. 4. *But when the fulnesse of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law*, &c. So that the Law was fullfilled by Iesus Christ, as if the sinner had kept it fully in his own person, by Christ's becoming *obedient* to the death of the Crosse, and so suffering the punishment of the Law; (still in the stead and name in the sinner) and by his keeping the Law, in the pure originall righteousnesse of his nature, 2 *Cor.* 5. 21. and *Heb.* 7, 26, 27. and by his actuall obedience to it, in the *perfect* observing of it; Rom. 5. 19. *For as by one mans disobedience, many were made sinners, so by the obedience of one many were made righteous*; Namely, by the *obedience* of Iesus Christ, which he gave unto the Law; Now all sinners being condemned by the Law, the Law could not remit them, till it was satisfied, it call'd for *punishment*, and *full obedience*, which Iesus Christ gave unto it.



5. God

5. God could not so *freely* (to speak after ner of men) let out grace and mercy, unless tisfaction had bin given by Iesus Christ: now come easily, delightfully, chearfully from the r teous and gracious God, seeing his justice will not plead against it, but for it, being blessedly satisfied, and Iesus Christ by his death did fully *merit* it and *deserve* it at the hands of God, and laid down as much as God in infinite justice would require, therefore tis now as well *justice* as *mercy* for God to remit a sinner that comes to God by Iesus Christ, 1 Iohn 1. 7. *God is just to forgive us our sins.*

Now, hereupon, God having *ordained* and *accepted* of such a way of *atonement*, his justice glorified, and satisfied, his word (that the sinner should dye,) made good, his Law to the utmost satisfied; what remaines, but that the blessed God can remit the *bondage, guilt, condemnation* of the sinner, having thus accepted of satisfaction? what remaines but that he should pronounce, as he doth, Iob 33. 24. *Deliver him, for I have found a ransome*; God can now pardon the sinner that comes believingly by Iesus Christ to him for it, without any regreat, his justice shall be glorified by it, as well as his mercy; God hath charg'd all upon another, and accepted of full payment, call'd himself to witnesse of it, and will never repent of it;

*Object.* If any should Object, Wherein is *free grace* glorified, if God have received full satisfaction to his justice?

*Answ.* I answer,

1. 'Twas infinite free grace for God to *give* out his blessed Son Iesus Christ, when there was *no obligation*



on him; he gave him and sent him free 3:16. from his own free love; there- re's a world of free grace in mans salvati-

2. 'Twas infinite grace towards the sinner, *to accept of satisfaction by a Surety*, Heb. 5. and not on the sinner, the party offending, himself; what abundant grace, and love, to lay the sins and guilt upon another, specially the onely Son of his bosome, who was without all sinne, 2 *Cor.* 5. 21. and not to condemn the poor helpless sinner for ever.

3. 'Twas infinite free grace for *God himself to contrive the way, of such a Redemption*: had it bin left to sinfull man to have found out a way, how justice might be satisfied, he could never have done it; It could never have entred into the heart of Man or Angels, to have offered to God a satisfactory way for the making up of his wronged justice, but he must have perished for ever; therefore this is a world of grace.

4. The Father was at Liberty, to *impute* this Redemption of Christ to whom he would, to this sinner and not to another, *Rom.* 9. *He will have mercy, on whom he will have mercy*, &c. So that 'tis indeed a *debt* to Christ; but all of free mercy and grace, to any Sinner that is saved.

*Use* 1. If then Salvation & remission of sins came in this way, by the death & blood of Iesus Christ, then it may discover to us the infinite hatred that God bears to sin, that, to make expiation & atonement to his justice, there could no sacrifice be found, but the death of his eternall Son Iesus Christ; Oh! that ever a sin-

ner should delight in that, which the
much hates and abhorres?

2. Let it be for convincement to poor si
*the infinite necessity* of this way of *Redempti*
Jesus Christ, in layin; down his life to satisfie.
justice of *God*, and of getting their part in it; you
have heard the case of a sinner, condemn'd by the
Law, liable to eternall death, subject to the rigour
of divine justice, no way able or in a Capacity to
make satisfaction to *God*, mercy as it were bound up
by justice, Oh! therefore what necessity of a Medi-
ator, of a Redeemer, to work forth deliverance, to
lay down a ransome for sinners, dye and undergo the
curse and wrath of the great and dreadfull *God*, full-
fill the Law, make satisfaction to the wronged ju-
stice of *God* to the utmost; this Jesus Christ hath
done for miserable sinners that will come to him.
Now, the most of poor souls, have but a notion of
Christs dying, but know not what is meant by *Christ*
*dying for me*, though sometimes in their mouths;
Oh! sinner for Christ to dye for thee, (if thou getteſt
a part in his death) is to undergo the punishment and
curse and death that thy soul was liable to, which
otherwise must have come upon thee to the utmost,
it was to be made sin and curse for thee, to bear thy
sins, and stand in them; Oh! that thou couldst
really be convinced of *the necessity of this*
*Redemption*, that thou couldst never come to *God*
without it, and therefore to get thy poor soul stated
in it!

3. If *satisfaction* to *Gods* justice can onely be by
the blood of Jesus Christ, then let me again presse
you, that you take heed of performing your duties and
repen-



as if thereby you did *satisfie* and *pacifie*
e sin of your souls. This is the most dange-
upon poor souls, that though they have
, yet they hope God will be pacified with
e praying, and sorrowing, and amendement:
now, though this shall be in a spirituall manner, upon
every pardoned sinner, and tis a capacity *God* puts
the sinner into, when he applyes the death of his
Son, and so gives out mercy and pardon, yet you
must most carefully take heed, that you offer not up
such duties, as if they did make *God* amends, and
pacifie him for your sins; but look above and be-
yond them, as if they were not, and so to cast your
eye to the great sacrifice of the blood of Jesus Christ,
which *Alone* makes atonement to *God*, and makes
way for a poor sinner to come to him.

4. That as sinners would learn the blessed Myste-
ry of this Redemption, and the necessity of it, and
how it makes atonement, merits mercy and par-
don, procures peace and reconciliation with *God*,
so they would come an *accept* of it, and fall down
before the righteous *God*, and *plead* it to him; Thou
hast heard the way of *Gods* letting out mercy to sin-
ners, and no mercy but in that way, but by justice
being satisfied by the death and blood of Jesus
Christ, whereby he becomes the Saviour of sinners;
Now this bloud is offered up to *God*, the price is
paid and accepted with *God*, and in the Gospel of
*God* tis revealed and preacht to the guilty world;
and tis *freely offered* to any poor sinner, that will
come and accept of it, and make claim to it, and
plead for mercy and forgiveneſſe upon the account
of it, and will come to the *termes* of it, which is to

be accepted and pardoned alone by vert
be washed and sanctified, and actually
not onely from the guilt and condemnation
but the power and reign and pollution of it.

Oh Sinner! be awakened and stirred up by t
word of the Lord, to get actuall deliverance from
the *guilt*, *bondage*, *reign*, *service*, of thy sin; go and
cry to *God*, offer him up the blood of his own eter-
nall Son, tell him thou seest he may let out justice
upon thee to destroy thee, and damn thee for ever,
of thy self thou hast no plea against it; But aske
the blessed *God*, if it may not be more glory to him,
and his grace & mercy glorified by it, if he will accept
of satisfaction by his own Son Jesus Christ; plead to
him, that thou heareſt he dyed in the room of guilty
condemned sinners, *such as thou art*, *ungodly*, *Rom.*
5.6. yea tell him, with an humble adoration of his
mercy and love in it, that thou heareſt in his blessed
Gospel, that 'tis offered to any sinner that will come
and accept it, and that 'tis proclaimed from heaven,
that theres *satisfaction* made by the blood of a Iesus,
for the greateſt sinner, such as thou art, Oh! cry
unto him, that therefore thou comeſt and beggſt to
be heard in thy plea, and that it may be entred in
Heaven, that thou comeſt for all the ends of his
death; thou art weary of the service of thy lusts, and
the pollution of thy nature, and therefore thou
wouldſt have thy nature cleansed, thy conscience
purged, all which thou findeſt the bloud of Jesus
Christ is able to do; yea tell him, and plead it with
some humble boldneſſe, that thou art acquainted
that Jesus Christ prayes in Heaven, for such sinners
that come and plead his bloud to thee, and that he
is



hat he prayes, and that therefore for-
must be had; yea, say, thou will hold on
, thou hast no other, and art resolved against
ner: If thou shalt to Hell pleading the bloud
Saviour, be it so, but I am resolved to plead it to
the utmoſt; yea, tell him, & cry to him that it cannot
*repent* him, that he hath ordained the sacrifice of the
bloud of his own Son, and therefore why shouldſt
thou be rejected? Yea, Come to this issue, through
the Spirit of faith upon thee, that if it can be that a
sinner crying out for pardon, upon the account of the
death and bloud of Jesus Christ, and for sanctifica-
tion, may go to Hell; then thou wilt willingly lay
thy hand upon thy mouth, and open it no more,
but sinke under divine vengeance to eterni-
ty.

Oh! That every poor sinner might go home with
this plea in his heart, written there by the holy
Ghoſt; and pierce Heaven with his or her cryes and
groanes, and put the bloud of Jesus Christ before
him, and plead for mercy and holineſſe, to be par-
doned and sanctified, till God say, Go in peace,
thou art pardoned, redeemed, and blessed for
ever.

Yet a little to excite a poor drowsie sinner to this
eternall Concernment.

1. Consider, thou art under the guilt of thousands
of sins; one whereof is enough to sink thee to Hell;
Guilt, if continued, is Hell begun, and wants nothing
but the execution of vengeance upon thee: Oh what
should a guilty sinner do but close with a Saviour,
and get an intereſt in Redemption from it!

2. Specially considering, that all the
Obedience thou hast performed toward
ever shall, have not made, (nor ever will)
payment to *God* for thy sins, thou art as much i
to *God* as ever thou wast, as much behind with h
All the *Items* for the sin of thy Nature, thy Thoughts,
Words, and Actual Wickedness, and thy sinful Neg-
lects, stand uncancelled, all ready to be charged upon
thee: And nought will be accepted for payment,
but the death of Jesus Christ, the onely Price that
God will hearken to: Nothing will cancel the *Book*
where all thy sins are recorded: Nothing will *blot*
*out the Hand-writing* that is against thee, but the *blood*
of Iesus Christ, *Col.* 2. 13, 14.

3. God is resolved never to *forgive* you the Debt,
till you have put in this Plea, and it be recorded in
Heaven, and you have it in a Gospel-way: No for-
giveness of sins, but by *Redemption pleaded, claimed,*
*possessed,* and *sealed by the Holy Spirit, Ephes.* 1. 7,
14.

4. Thou art yet under the *Bondage* and *Reign* of
thy sin, and therefore under condemnation; the Law
is gone out against thee, thy Sentence pronounced;
*Cursed is every one that transgresseth*, &c. saith the
Law: And thou art in bondage yet, and hast not pro-
cured actual deliverance from it. If a Prisoner be
condemned, and lye in Fetters in a Dungeon, and
hears of a Ransome paid for him, What's this to him,
till he have his liberty. So for a sinner to be in the
Fetters of his Lusts, held fast by them, a Bond-man to
the Devil, & hear of a Christ laying down a Ransom,
What is this to him? unless he sue it out, and get
actual deliverance and liberty, the liberty of the
Sons



aughters of God, and have a *Spirit of*
, to cry, Abba Father, *Gal.* 4. 4, 5. *That be-*
*free from sinne* (the Reign and Power of it
power of the Lord Iesus revealed in him) *you*
*become servants to God, and have your fruit unto*
*Holiness, and the end everlasting life.*

5. Consider, as thou standest in thy filth and un-
cleanness of thy sins, thou art unfit for God, either to
please him in any thing thou doest, or to be with
him in Heaven hereafter; thy person and services are
loathsome to the Soul of God; therefore get washed
and purified in the bloud of Iesus Christ: Go on to
cry, and wait (and beg a heart to do it, and that in
Faith) till thou shalt feel peace coming in, by thy
constant Plea of the bloud of Christ, till thou shalt
feel *cleansing* vertue of it upon thy Soul, till thou
shalt experience the power of his death destroying
sin in thee, and so shalt finde, thou hast fellowship
with him, and so a part in this blessed *Redemption*
we have been treating of.

6. Now to encourage a poor sinner to this com-
ing to God, with the Plea of Christ's bloud in his
heart and mouth, and to draw forth the Faith of a
poor humbled doubting soul.

Consider the *All-sufficiency* and *worth* of the price
of the death of Iesus Christ, to satisfie the justice of
God, and *procure* pardon and sanctification for a
poor sinner; which may appear from such like Scrip-
tures. The Apostle in the 7th of the *Hebrews*, having
been opening the excellency of Christ's Priesthood,
which is chiefly conversant in this Work of Redem-
ption, in the offering up of himself a *Sacrifice*, con-
cludes, *v.* 25. of that Chapter, *Wherefore he is able to*
*save*

*save them to the utmost, that come unto God* [illegible] the utmost; that is, with a perfect Salvation [illegible] thing more can be desired to it. So in the 9th [illegible] 11. &c. the Apostle reasoning from the Levitical [illegible] crifices, to this of the bloud of Christ, argueth the [illegible] perfection of it. —— *By his own blood he entred in once into the holy place*, (namely, into Heaven) *having obtained eternall Redemption for us*; and thence concludeth, verse 14. *How much more shall the blood of Christ purge the conscience*, &c? A *much more* upon that, above all the Sacrifices that were offered up to God: Which will appear.

1. Because of the eternall God-head of Christs person, by which he offer'd up his bloud unto his Father; *Heb.* 9.14. —— *Who through the eternall Spirit offered up himself without spot to God.* Which put an infinite value and efficacy upon the offering of his bloud; Inasmuch as Jesus Christ was God as well as Man, though he could onely dye in his humane nature, yet the efficacy of his God-head had an influence upon the price of his dying, which put an infinite worth upon it, and so renders it full and perfect redemption.

2. The price of the bloud of Jesus Christ, did not onely give a bare satisfaction to the justice of God, but it had an infinite *merit* in it, *a redundancy of merit*, whereby it deserved at the hands of God, that sinners that are interessed in it, should have remission of sins, grace, the love of God, and glory to come, spirituall blessings which the death of Christ *purchased* for the elect; which being also by the free purpose and Compact of God, there must necessarily arise an infinite *merit* in it.

3. The



[illegible]-sufficiency of the price of Christs blood is [illegible]d by his *resurrection*, & ascension into glory, [illegible]ng that he wrought forth full and perfect Re[illegible]ption by his death, therefore he is said *to rise again for our justification*; *Rom.* 4. *last.* and to be *justified in the Spirit*, 1 Tim. 3. last. that is, God by raising him from the dead, justified him in the atonement he had made by his death, and that he did chearfully accept of satisfaction by it.

4. The blood of Christ procures *boldnesse of accesse to God*, therefore there is an infinite worth in the price of it; *Heb.* 10. 19. *Having therefore, Bretheren, boldnesse to enter into the Holiest, by the blood of Jesus*; which *boldnesse* doth arise from the full satisfaction that is made to Divine justice, in as much as God, upon the acceptance of it, hath nothing to charge upon the sinner himself, no quarrell against him, having charged his sins upon Christ, and therefore the poor sinner may come with an humble boldnesse into the presence of God; and this is that which puts boldnesse into the Conscience of a believer, when he appears before God.

5. From the experience of it, the fouleſt sinners that have come unto it, have bin washed from their sins by it, as, 1 *Cor.* 6. 11. Idolaters, Adulterers, Sodomites, Drunkards, Revilers, have bin washed, and justified and sanctified by it. *The blood of Jesus Christ his Son, cleanseth from all sin*, 1 John 1. 7.

6. It cleanseth and perfects them *for ever*: therefore call'd *eternall redemption*; *once for all, and for ever*, Heb. 10, 10, 19. *For by one offering he hath perfected for ever, them*

*them that are sanctified*; once justified a
ver.

Now from this *satisfaction*, *merit*, *all-sufficie*
the sacrifice of the blood of Jesus, to cleanse a sin
to commend him to God, how safely may a sinner *venture* his soul upon it, (which is the first act of faith)? A poor sinner when under conviction, and the terrour of the Lord hath taken hold of him, lyes trembling before the Lord; whether God will let out *justice* or *mercy* upon him; he is ready to give glory to the Justice of the Lord, if he reject him for ever. But now if a poor soul get a sight of the blood of Christ, how it deales with the justice of God, what full and all-sufficient satisfaction it hath made to God, for the sins of such as plead it to him, how God more delights in it, then in the condemning of the sinner, what a stay is this to the wavering doubtfull Spirit of a poor sinner? when he can come to see justice to have its due, and so God can freely let out remission to a poor soul, upon the very first Act of a poor sinners closing with it, though not presently evidenced in his conscience; Oh, sinner, *venture* the issue of all upon this price of the blood of Jesus, thou mayst see thou hast the greatest reason in the world to do so, thou wilt never come to have a safe bottome for thy soul, till thou comest thus to deal with the justice of God, as fully satisfied by the blood of Jesus Christ, thou wilt still be off and on about free mercy, till thou come to fix here, and be in some good measure established in it; Be daily in exercising thy soul in such ventures and castings upon it; and the spirit will at last witnesse peace and reconciliation to thy conscience.

In



*rd*, sinners, you that have had no stay to
*its* for the forgiveneſſe of your sins; but a
*ope* of mercy, look up, look up to the Justice
*od*, and see this way of accesse to God for you,
by the blood of Jesus; Oh! let not any profane sinner trample it under foot, cast it back upon the blessed face of God, Say not in thy heart, let God take the blood of his Son to himself, Ile not be washed from my sins, Ile not be sanctified, Ile rest as I am; Desperate sinner, O! how much sorer punishment shalt thou be thought worthy, then any sinner under Heaven, who rejectest the *onely worthy* price of a sinners salvation? Know, the great God will let out all his Justice upon thee to the utmost, and Oceans of his death shall fall upon thee, if thou thus abuse the blood of his Son; a greater guilt then all thy ungodlineſſe thou hast hitherto bin wallowing in from thy youth up; Oh! Come thou despiser and cast thy soul under the droppings of this blood, and it shall cleanse thee, though thy soul were as black as Hell; *Zach.* 13. 1.

And thou poor formal out-side Professour, who never didst feel the *vertue*, *healing*, *life*, and *warmth* of the bloud of Christ upon thy heart: Oh rest not in good thoughts of it onely, but come believingly to it, as thou hast been exhorted: Say, and that with thy heart, Now Lord I would know the power and efficacy of this *Redemption* upon my poor soul: Wash me, Lord, wash me; I renounce all but the blood of this Christ, as to making way to God for me, Oh! let *it pacifie* my conscience, and *purge* my conscience, and I shall be clean.

If

If the Spirit of the Lord shall work thy
come as a guilty helpless unholy sinner in
to this blood of Jesus, and make thy approac
God daily, and argue for grace and remission up
it, and purging thy soul; these inestimable blessings
will be the issue of it, which I will but name to
thee.

1. Thou shalt Certainly find *forgiveness* of thy sins; *In whom we have redemption through his blood, the forgiveness of our sins*, Ephes. 1.7. God will remember them *no more* against thee; and thou shalt have peace with thy God for ever.

2. God will let forth an *infinite unchangeable love upon thee*, Rom. 5.5. which love he bore thee from eternity, but will now manifest it to thee, and estate thee in it for ever.

3. Thou shalt have boldness of *access* to *God*, *Rom.* 5.2. even into his intimate presence, to speak with *God* face to face, and ask of *God* what thou wilt, according to his will, *Heb.* 10.

4. All the *promises of* mercy, grace, and all blessings here and for ever, shall be thine; made over, sealed in the blood of Christ.

5. Thou shalt *rejoyce in the hope of the glory* of *God*, *Rom.* 5. 2. with all *Saints*, and see thy self an *heir* of heaven.

6. Thou shalt be still a *washing*, and *purifying*, and *fitting* for Heaven, till thou shalt be taken up unto *God*, and live in the Ocean of his love to all eternity.

Now if ease in thy sin and the world, can do better for thee, than this that I have named; then keep in; but if not, (as most certainly it cannot) Arise, and



to this blessed Redemption, and get thy portion in it; and thou shalt say, Blessed be inell and advice for evermore.

now upon this Redemption of Iesus Christ, how is a sinner said to be *justified*; that is, to be put into an *actuall possession*, of the Redemption of Iesus Christ through the free grace of *God*?

1. When the Compact was made between *God* the Father and Iesus Christ, as to the salvation of those, that the Father gave to Iesus Christ, and Iesus Christ undertook the fulfilling of the Condition of the Covenant, & *God* did *purpose* in himself to justifie them from eternity, and look't upon them as in Christ; 2 *Tim.* 1.9. *Ephes.* 1.4. So they were justified as to the purpose of *God* from all eternity.

2. When Iesus Christ performed the condition of obedience in his dying, and paid unto *God* what he required at his hands, for the sinners redemption, then did *God*, as in the Court of Heaven, discharge the sinner, (though not in the court of Conscience) and when Christ arose and came to Heaven, the Father gave him in, an absolution of them all, from the guilt of sin, and obligation to death; and so at the death of Christ all the Elect were *meritoriously* justified, inasmuch as the price was paid and accepted of the Father, *Rom.* 5. 10.

3. When according to the purpose of *God*, through the *purchase* of Iesus Christ, a sinner is *called* by grace, hath *faith* given him, (as purchased also for him) to embrace Iesus Christ in the Promise, to receive him as offer'd in the Gospell, and with him all spirituall blessings; then is the soul put into the

*actuall*

*actuall possession* of what God, in his purpos
determined to give him, and Iesus Chri
purchase of his blood, gave him a *right* to
and so there is an *Act* of Gods pardoning
passeth upon the sinner, he hath an actuall discharge
given in unto his Conscience, hath the obedience
of Iesus Christ *imputed* to him, and so is lookt upon
by God not as a sinner under guilt, but as righteous
in the righteousnesse of Christ, which bespeakes
him *Justified*, that is, made just and righteous be-
fore God, by the *imputation* and making over Christs
righteousnesse to him, as if righteous in his own
person; upon which Act of God there is a full re-
mission of sinne, as in the Text, and the believer is
put into another state, a state of justification unto
life through Iesus Christ, *Rom.* 8. 18. who be-
fore was in a state of death and condemnati-
on.

Before I speak of that faith which, through grace,
puts a soul in his pardoned and justified state, I
will breifly apply this to the Capacity of the
weak.

1. It may *informe* and *instruct* you in this great
*Mystery*, that any sinner that is saved must be thus
*justified*, made righteous, by the obedience of Iesus
Christ; he must come to see the justice of God made
up, his sin satisfied for a price paid unto God, and
this to be actually made over to him: as we shall
presently shew; Most of sinners, 'tis to be feared,
do not consider this, that speak of mercy, and pre-
tend they hope in mercy, but are never convinc'd of
the righteousnesse of Iesus Christ, and what it is to
passe from a state of guilt to a state of righteousnesse
by



ist, from a state of condemnation, to a
tification; without which, there can be no
n.

be convinced, sinners, of this great matter, of
necessity of the righteousnes of Christ, his obe-
dience in fulfilling the Law to be made over to you,
to be brought into a justified state, or you can never
have pardon of sin, and be accepted with God: you
can never stand before God, but in the righteousnes
of Iesus Christ. Say, If I do not get the righteousnes
of Christ made mine: If I do not get thus justified,
I must never expect pardon of my sin, and accep-
tance of my poor soul at the great day of the Lord.
This is the Work of the *Spirit*, to be savingly convin-
ced of this, *Ioh.* 16.8. Oh look up to the Father for
the Spirit thus to convince you not onely of sinne,
and the damnableness and sinfulness thereof, but
of your infinite need to get, not onely some general
hope of mercy and pardon, but the righteousnes of
the Son of God, to bring you into a state of pardon,
reconciliation, peace, with God.

2. It may further clear unto you, that your justi-
fication before God is not *within* you, but *without*
you, wrought forth by Iesus Christ, for such as are, or
shall be called by grace, and *imputed* to them, not *in-
herent*, or wrought in them: 'Tis not grace in you,
that doth or can justifie you, though renewing grace
shall be wrought in all that are so pardoned and ju-
stified. Therefore, though thou must be changed in
thy self, pray and be holy, and obey God in all things;
yet canst thou not be hereby justified, but still thy ju-
stifying righteousnes is in Christ, and not in thy self,
as the onely procuring-meritorious cause of pardon

and peace with God, *Ierem.*33.16. *Isa.*

3. The great question therefore that sho upon thy heart, is, Whether thou art in a *state* demnation or justification. If not justified; art still, as I have shewed, under the condemnation of the whole Law: nothing thou hast yet done, or shalt ever be able to do, will stand between Wrath and Hell; and thy poor soul, till thou comest to be justified in the bloud and righteousnes of Iesus Christ: Oh sinners! ponder of this great thing that is now laid before you? Can you say from a Testimony within you? Oh! I *was* thus and thus, once under the reign, power, guilt, condemnation of sin; but now, now (blessed be rich and free grace) I am *washed, justified*, in the Name of the Lord Iesus Christ: See that Word, 1 *Cor.*6.10,11. *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of our Lord Iesus, and by the Spirit of our God.*

Or, at least, that I may speak to poor weak willing trembling soules: Is this it that your soules are restless after? Oh that I were, that I were, in such a blessed state! Oh that I could but believingly say, the righteousnes of Iesus Christ were mine, and that now I am, I am justified; Oh what peace, and sweetnes, and joy would fill my heart? Why Soul! If this be indeed the breathing of thy Soul, Iesus Christ is thine, and thou art justified and pardoned, and *God* will at last give in unto thee (if thou continue to follow him) the sense and comfort of it in thy poor Soul: Onely by the way, take a Discovery or two of the *reality* of thy Heart in this matter.

1. If



Soul, from a Spiritual Conviction, be un- making out after justification by Iesus then thou would'st also be as *really* sanctified, made holy. 'Twas as much in the purpose of God to call thee out of a state of sinne, and to sanctifie thee, as to pardon and justifie thee, 1 Ep. *John* 5. 6.

2. If thou art brought into a justified state, thy soul making out after it, thou art made alive in the Spirit, *Rom.*8.1. Thou art in Iesus Christ, and wouldst walk no more after the flesh and the lusts thereof, but after the Spirit, *Gal.*5.18. *If ye are led by the Spirit, ye are not under the Law*; namely, to condemn you, but are freed from the curse of it: and *verse* 23. *Against such there is no Law*; that is, such as would walk after the Spirit, be led by the Spirit, and shew forth the fruit of the Spirit: And this is that which the Apostle intimateth, 1 Ep. *Joh.* 5. 10. *He that believeth on the Son of God, hath the Witness in himself*; namely, of the Spirit: So that every justified person hath the Spirit of Christ (according to the measure of the grace of God) dwelling in him, is quickned in the Spirit, being once dead, prays in the Spirit, mortifies sin through the Spirit, is taught by the Spirit, and so in all other saving and sanctifying vertues of it: If it be not thus with thee, thou, as yet, hast no part in this blessednes, but art under condemnation unto death. And therefore, sinner, come before God in the sense of thy condemned estate, and give up thy self to Jesus Christ, to be washed, justified, sanctified; and then blessed for ever.

3. Let called and sanctified Believe
live in the sense of a pardoned-justified
God is not *off* and *on* with them, in the matte
stification, though it may be sometimes darkne
clouded, as to the evidence of it. Oh! do you labour to preserve the sense, and sweet and blessed peace of it in your souls, & give glory to the riches of grace; for, now there is *No, No,* condemnation to you; you are passed from Death to Life, and the Blessed God imputes no sin unto you: Let this be the highest and strongest Argument to Holiness, and love to the glory that possibly may be; and if indeed you walk in the comfort of it, it will be so unto you.

Onely let me give caution here to young Converts, whose hearts, at the first discovery of the free and glorious grace of the Gospel, and of Iesus Christ, are wonderfully taken and affected with it; but after a time, are apt to wanton with it, (unless the first humiliation be the deeper) and to wax sleight in Duties, and so their Lusts recover strength again, and return upon them; and either they fall, or are near unto it, to the fresh wounding of their Soules. This hath been the condition of many; therefore be well caution'd in it, and walk with fear in the midst of your joyous apprehensions of the sweetness of grace, and the endearing love of the Lord Iesus to you.

Having briefly shewed what the nature of justification is, what it is to be in a justifyed state before God, I now come to open more particularly how a Soul comes to be partaker of this justification, through the redemption of Iesus Christ; namely, *Through Faith in his bloud*, ver. 25. of this 3d of *Rom.*

*Obser.*



s God, through Free-grace, hath set
Christ to work forth Redemption for
; so there must be a special believing on, and
ying the bloud of Iesus Christ for the forgive-
ness of sins, by every one that is saved.

Therefore justification is attributed to Faith; *Rom.* 5.1. *Therefore being justified by Faith, we have peace with God through our Lord Jesus Christ.* So *Gal.* 2. 16. & 3.11. In all which places, Faith is put in opposition to the Works of the Law. And so the righteousness of Christ is called the *righteousness of Faith*, *Rom.* 9.30. & 10.6. in opposition to righteousnesse by Works: Not as if Faith were the matter of our justification, that it did, as an Act or Work in the Soul, justifie before God; but that God doth thus make over the bloud and righteousness of Iesus Christ to a Soul, by inabling the Soul to come unto, to take hold of, to apply to it self, to appropriate the merit of the bloud of Iesus Christ for its own Redemption and Salvation, which may afford us a plain Description of *justifying Faith*, precisely considered; namely,

Faith is a work of the Holy Ghost, in the Soul, inabling it to appropriate, or apply to it self the bloud and righteousness of Iesus Christ for the remission of sin, and its justification unto eternal life.

So it is called, the *work of Faith with power*, 2 Thes. 1.11. and 'tis expressed by *receiving* of Iesus Christ, *Joh.* 1. and *believing* on his Name, *coming* unto him, *resting* upon him: So that, plainly, Faith is a going out to, believing in, trusting on another; namely, the Lord Iesus Christ; for what it can never be able to

find or bring about in or by it self; whi
us to the more particular way of the Ho
working this power in the soul, in the save
God.

1. In the working of Faith in the soul, it is
brought to see an impossibility of coming to God, as *in its self*, or *by its self*, concluded under an utter unability to pacifie God, or make up a righteousness in it self, to get access with God. The soul is emptyed from vessell to vessell, till all the things that it counted gain before, become losse for Jesus Christ; This is the first work of the Spirit, it emptyes a poor sinfull Creature of all its refuges, all its dependencyes, all its sufficiencyes, and so becomes naked in its guilt before God, and therefore is brought to this, that its acceptance to God, (if ever it be accepted), must be out of its self; what ever become of him, he must perish as in himself.

2. In the work of faith, The soul is brought to see that this was the end of the Revelation of Jesus Christ, of Gods *setting him forth* to be a *propitiation*, that he might work forth Redemption and Righteousnesse for some, that this is a way of Gods own ordaining, Jesus Christ was set forth for this very end, even by God himself, and therefore the soul is brought to this conclusion, to venture the issue of its life, and eternall salvation upon it; and so throwes it self, as in a sinking condition, upon the the grace, blood, righteousnesse of Jesus Christ, sink or swim, live or perish, saved or damned, there the soul casts Anchor, there it pitcheth, to this it will stand or fall before the righteous God; If there be not enough in the blood of Jesus, to give it accep-

tance



God, the soul resolves, to Hell it must
here, saith a poor self-emptyed soul, I cast
my self (if it might be) upon it, *Phil.* 3.9.
The soul is brought on to *believe the report*, that
in his word makes concerning his Son Jesus
Christ, and of the *price*, *value*, *merit*, and *all-sufficiency*
of his blood to save a poor sinner, even to the utmost,
that comes to God by him, *Heb.* 7.25. to answer all
the wants and distresses of a poor soul, namely, in pacifying the Justice of God, fulfilling the Law, making
atonement, removing guilt, procuring remission
of sins, reconciling to God, Rom. 5.9, 10. *Much more being now justified by his blood, we shall be saved from wrath through him; For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his Life*; In
all which things, the soul is enabled to believe the
*report* of the Gospell, that the blood and death of
Jesus Christ, *can* do all this for poor sinners that
shall pitch upon it.

4. In this working of faith, the soul comes to
see and fasten upon an absolute unlimited *Free promise*, where *any* sinner, that *will*, may come to Jesus Christ, and so have the vertue, of his death and
blood applyed to it; and therefore that he as well as
any other sinner in the world may come to him, and
make claime to his blood, and plead it before God;
*whosoever will, let him come*; *Rev.* 22. Now saith a
poor self-emptyed sinner, I do not find that I am
any where excluded, but invited and called upon,
to come to the Lord Jesus, and claime an interest
in his blood, and that I may plead it even at the
throne of his justice, and that I may warrantably,

 safely

safely, upon good grounds, given ou
mouth of God himself, take hold of the
in such a promise, and there is no sin, or
tinesse can exclude me, unlesse I will frow
wretchedly exclude my self; I do not find, sai
poor soul, that any sin is too great for the sacrifice
that blood of Jesus, so the sinner will come to
it, yea, that 'tis the greatest sin, and the top of conde-
nation, not to come to it; that I more injure God,
by standing off from Jesus Christ, then by all the
filthinesse, blasphemies, ungodlinesses, my soul ever
wallowed in, *Heb.* 10. 29. The blood of Christ
is a price sufficient for the sins of the whole world,
therefore, saith a poor soul, For mine; He is the
Lamb of God, that taketh away the sins of the world,
therefore he can take away mine; and I am freely
call'd and invited to it, and tis my rebellion not to
come, what can I have more? And so sense of
peace and reconciliation falls in upon the
Soul.

5. The soul by its often renewing of such Acts of believing, comes at last to see the blood of Jesus Christ appropriated to him; now it can *stay* it self upon the word of promise; and can sometimes rejoyce in believing. If I rolle my self upon the blood of Jesus, I have the word of God for it, that I *shall be* saved; *we shall be saved from* wrath through him; nor, it *may* be, but, we *shall be* saved, and all upon the account of being justified by his blood, *Rom.* 5. 9. which justification ariseth upon this believing we have mention'd.

Thus



ve I opened the nature of faith, as it is
stifying, as it applyes and appropriates the
d righteousnesse of the Lord Jesus, for r
n of sins, and Justification unto eternall L
ight insist upon the discovery of the effectu
petations of faith in the soul; as may distingui
from a mere belief of the History of the deat
Jesus Christ; take two or three.

1. When the soul, by faith, doth act upon the blo
of Jesus Christ for justification, it doth also brin
the power and efficacy of it, for the purging of the
soul, *Heb.* 9. 14. *How much more shall the blood of Christ, who through the eternall Spirit, offer'd himself without spot to God, purge your conscience from d works, to serve the Living God;* So Act. 15. 9. *Purifying your hearts by faith.* There is a purifying vertue in the blood of Jesus Christ, upon the souls of believers; They are for the *purging* away the *filth*, as well as the *guilt* of sin; There's no believing soul but cryes out, Purge me, Oh Lord, purge me, and thoroughly, from my filth.

2. The soul hath a secret, yet reall fellowship, with the death of Jesus Christ, to crucifie and destroy the body of sin, in a justified believer which ariseth from its union with Christ, *Rom.* 6. 5, 6. *For if we have bin planted together in the likenes of his death, we shall be also in the likenesse of his Resurrection; knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* Every true believer can really say, *I am*, or I, would be, *Crucified with Christ*, *Gal.* 2. 20. Which the Apostle there brings in, as an effect of Justification by faith.

3. Every

3. Every justified believer looks upon [illegible] great end of his Justification, *that he* [illegible] *God*, Gal. 2. 19. —— *That I might live* [illegible] *Likewise reckon ye your selves to be dead indeed* [illegible] *him, but alive unto God through Jesus Christ our Lord*, Rom. 6. 11. Every justified believer doth thus reckon of himself, I am to be dead to sin, but alive to God, I am to yeild my self to God, *verse* 13. To have my fruit unto *holinesse*, *verse* 22.

4. Faith that justifies, doth, through the Spirit, work the soul to *Gospel-obedience*, to all the Lawes and Ordinances of Jesus of Christ, which shall be revealed to be the will Christ; from the Command of Jesus Christ, and from a principle of love to Jesus Christ; *John* 15. 10.

5. A Justified believer will *deny himself for Christ*, take up his crosse and follow Him: let any sufferings be proposed to a called believer; and let him know it is for Jesus Christ, and that soul (unlesse under a temporary desertion or temptation) will choose and embrace those sufferings, and undergo them with some chearfulnesse, *Luk.* 14. 26, 27.

6. Every justified believer, hath a *marriage-union with Jesus Christ*, *Ephes.* 5. 25, 26, 32. The soul hath chosen Jesus Christ, having broken off from all other lovers, hath betrothed it self unto Christ, in an everlasting bond and Covenant, hath given it self to Christ; As Jesus Christ bestowes himself and all he hath upon the soul, so doth the soul bestow it self, and all it hath upon Jesus Christ, and having so done resolves to be contented with him in every condition; *whom have I in heaven but thee? and none in earth in Comparison of thee*, saith every gracious Believer.

7. Every



[illegible]ry justified believer *lives by his faith*, *Gal.* [illegible]ves upon Jesus Christ for all, and fetcheth [illegible]m him, sees him as a treasury of all grace, [illegible] recourse unto him, this being the most proper Act of Faith, to make the soul live out of its self, upon another, namely, Jesus Christ for all.

8. Faith, that entitles the Soul to Jesus Christ, *works by love* to all Saints, *Gal.* 5. 6. When the Soul closeth with Jesus Christ, it will also close with his Disciples, as distinguisht from carnal, unsavoury, dead Professors. What makes the living among the dead? A living Soul, alive in Christ, highly priseth fellowship with such as are alive.

I might name many more particulars; but these may suffice, as the most distinguishing.

1. Let what hath been spoken, serve to discover to you, Whether you have a Faith that doth entitle you to the bloud of Jesus Christ, and the forgiveness of your sins. Can you say, your Soules are carryed out after more purging, and 'tis your daily cry to Heaven? Can you say, that you are often crucifying with Jesus Christ? And oh that I were, that I were but crucified with Jesus Christ, that I might reckon of my self as dead to sinne! And oh that I might live to God, and might walk in Gospel-obedience! That I might throughly deny my self for Jesus Christ, and choose to suffer with him, and for him. Oh I would more clearly see the Marriage-union between Christ and my poor Soul! I would, I do, bestow my self upon him, and all that's mine; I do give my self to him; I will be contented with him here, and for ever; Whom have I, whom have I, but him?

Oh

Oh have you found, in some good degree, su[ch] kings of heart towards Jesus Christ! And live by your Faith, upon Christ, upon Pro[mi]se and do you maintain your Souls this way: And you love, and delight in, the Fellowship of livin[g] soules, savoury soules; or do you, at least, long that you may have opportunity to do so? If you cannot, in some measure, experience these things, your Faith is a dead empty Speculation; such a Faith that is so far from uniting you to Christ, that indeed it keeps you on this side Jesus Christ: And therefore say of it, 'tis a Faith that *is in vain*, that keeps me dead in my sins: Oh therefore, say in thy Heart, I will now wait on the Word, the Ministration of it, that is ordained of God to beget Faith; I will go and pray the Father to draw me to Jesus Christ, and that my Soul may be united to him, that I may have Fellowship in his Death and Resurrection; that I may be made alive unto God; that I may feel the pacifying-purging vertue of the bloud of the Lord Jesus upon my poor Soul.

By what hath been said, Believers may try their Faith; and if they find their Soules to have experienced these things, they may take comfort, that they are justifyed by Faith in the bloud of Jesus, and therefore *shall be* saved by his Life.

To wind up all in a word of Exhortation.

If God hath *set forth* Iesus Christ to be a *propitiation*, that through *Faith, in his bloud*, a sinner may become *justified* from his sinne, then what encouragement is here for sinners to come to him, and believe on his Name, to venture the issue of Eternal Salvation upon him, since God himself hath *set him forth*.

For



end and purpose, that sinners might come [to] him, and be washed, justified, saved from their sins. 'Tis not then to be doubted, but that God as he hath therein taken care for the Salvation of the sinner, so for the glory of his own righteousnes: so that the sinner hath no reason to doubt, that comes to Jesus in the way proposed; but that God can take pleasure to accept of him through the bloud of Jesus. 'Twas the most *deliberate* Act that ever the Wisdom of God was taken up about, the *setting forth* of Jesus Christ, to be the Saviour of sinners through his bloud: 'Twas the first Foundation that God laid from all Eternity; and after he had promised Jesus Christ, it was some thousands of years before he set him forth to the World: and therefore God cannot repent nor change his mind, & purpose, as to accepting, pardoning, justifying, sanctifying poor sinners, that cast their souls upon it, by the bloud of his Son Jesus Christ. Upon which it is, that blessed Souls are brought in, in the Scriptures, magnifying the grace of God for their cleansing by the bloud of Jesus, 1 *Joh.* 1.7. *The blood of Jesus Christ cleanseth us from all sinne:* So are the Saints brought forth *triumphing*, *Rev.* 5.9. *Thou wast slain, and hast redeemed us to God by thy bloud:* And Chap. 7.14. *These are they who have washed their Robes, and made them white in the bloud of the Lamb.* Therefore, I say, with what boldnes may poor sinners come unto it? and how certainly, are they in Gods way to Salvation? in which way, blessed souls have been ever found, and none did ever miss of this end, the Salvation of their Soules.

I have

I have now dispatcht what I shall spea[k] time, as to the Doctrine of Justification, by th[e] grace of God, through the righteousness of J[esus] Christ, and of Saving-Faith therein, and shall com[mit] it to the Lord to work it upon the Conscience; I shall a little insist upon the last verse, in the removal of that Objection, which the Heart puts up, against this blessed Truth.

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ROM. 3. last.

*Do we then make void the Law through Faith? God forbid; yea, we establish the Law.*

THE former Verses intermitted, might have afforded us much choise matter, in the opening the Doctrine of Grace, and the Righteousnesse of Jesus Christ; namely, that God is just in the remission of a Believer, upon Faith in the bloud of Jesus, from *verse* 26. And that the Doctrine of Grace excludes all boasting from the Creature, from *v.* 27. That Jew and Gentile, all that are saved, must come to God, and be justified in this way, and no other, from *v.* 29, 30. But I must contract my self. I come now to the Objection, that the Heart, so far as it is carnal, doth naturally make against this Doctrine; namely, If a Soul be onely justified by grace, through the righteousness of Jesus Christ, doth not this then make void the Law, and all obedience to it? What need then of our Obedience? *God forbid*, saith *Paul*, *we*



*it*; that is, the Doctrine of justification [does] doth rather establish it. The Law doth stand [firm] but in a three-fold sense.

First, Jesus Christ hath established it by *fulfilling it*, whereby the righteousness of the Law is fulfilled upon us, *Rom.* 8. 4. Jesus Christ perfectly fulfilled the Law, and kept it, and so makes over the righteousness of it to Believers, as hath been shewed; and so the Law stands established.

Secondly, The Law stands established as a meanes, through the Spirit, to *convince* of sin, and of our shortness of the righteousness of it; as *ver.* 20. And so Christ often made use of it for such ends.

Thirdly, The Law stands established, as an everlasting Rule of Righteousness and Holiness, promised in the New Covenant to be written in the Heart, *Heb.* 8.

So that, though Jesus Christ, in justifying by his bloud, hath quit the sinner from all guilt and condemnation by the Law; yet he hath not given the Believer a discharge from all obedience of it: And therefore to evince this, I shall lay down this Position, That,

*Observ.* Though all a Believer hath done or can do, cannot justifie him before God; yet there are other blessed ends, why he should obey God, and delight in his Law.

1. Obedience to God is placed as the great end of our redemption, *Luk.* 1. 74, 75. —— *That we might serve him without fear* (a fear of bondage) *in holiness and righteousness before him all the dayes of our life.* God had not onely in his purpose the remission and salvation of the sinner, but that thereby he would

would have all that are called into thi
serve him in Holiness. And this end is to
the heart of the Believer; when justified by
The purpose of God in this, is, that I should
him in holiness, 1 *Tim.* 1.9. That I should live
God, *Rom.* 6.11. as hath been shewed.

2. From the *Soveraign Command of God*, who saith, *Be ye holy*, 1 *Pet.* 1.15,16. This is enough to a Believer, that God hath commanded it, though there should be no other end in it.

3. Holiness and Righteousness is the Soul's *conformity unto God*; it is a Beam of God, an Image of God, which he designs to be renewed upon all that shall be saved; as shall be further shewed.

4. Justified Believers do see an equity, goodness, and blessedness in the Law of God, in all his holy and righteous Precepts, though they were not commanded. The Law is holy, just, and good, *Rom.* 7. saith *Paul*, speaking after the regenerate part. So *David*, *Psal.* 119. often, *Thy Commandements which I have loved.* They give God his due, and the Greature his due; and therefore to be walkt in, though not thereby justified.

5. There is a principle of *love to God, shed abroad in the heart* of every justified Believer, from the sense of his rich pardoning-grace, the freeness of his love, which acts and constrains a Soul to take delight, so far as it is regenerated, in every Command of God, *Rom.* 5.5. 2 *Cor.* 5.14,15. *For the love of Christ constrains us, because we thus judge, that if one dyed for all, then were all dead; And that he died for all, that they which live should not live to themselves, but to him that dyed for them.*

6. Called



and justified Believers have *blessed sights*
Christ, that wonderfully take their hearts:
ve glimpses of the beauty of his Holiness, and
d therefore be made like unto him, 1 *Joh.* 3.2,3.
They would obey the Will of the Father, as Jesus Christ did: They would be holy, and righteous, and wise, and patient, and Heavenly, as Jesus Christ was.

7. Believers, in the way of their Duty and Obedience, have blessed fellowship and communion with God: Saith God of his Ordinances, *Exod.* 25.22. *There will I meet thee and commune with thee:* And *Exod.* 20.24. —— *In all places where I record my Name, there will I come unto thee, and bless thee.* They are everlasting Promises to all the ways of obedience, wherein the people of God do walk before him in. They pray, they read, hear, they partake of the Supper in Christs way, and there they have life and blessing to their Soules, and many a sweet intimation of love and mercy they have whispered into them: they set themselves to walk with God in his fear and counsel, and God walks with them; and their lives, if they keep close to God, are sweet and comfortable to them. And this is even as much to them, as if they were thereby justifyed: They would not miss the sweetness they meet with, in such ways of Duty, for all the World.

8. By their Sanctification and Obedience, their justification is comfortably evidenced to them, *Rom.* 6.16. *Know ye not, that to whom ye yield your selves*

 ser-

*servants to obey, his servants ye are to whom ye obey, whether of sinne unto Death, or of obedience unto righteousnes:* And —— *Ye know that every one that doth righteousnes is born of him,* 1 Joh. 2.29. *We know that we have passed from Death to Life, because we love the Brethren.* So that, no doubt, Believers may come to a sweet and blessed Evidence of their good estate, and of their justification, by the work of Sanctification in them, and their willing obedience to *God*, though a Believer doth not always, and at all times, fetch in his Evidence of Believing, and of comfort this way; but sometimes from the Promise, and from the more immediate Testimony of the Spirit. But though a Believer doth not, and it may be cannot always fetch in his consolation and peace from Sanctification and Obedience: yet that Soul that wholly neglects it, and sleights Evidences from Humiliation, Sanctification, and Obedience, had best timely look to it, that the Witness in himself he pretends to, be not from imagination of his own heart, from the wicked ones delusion, and from some overly notions of grace that may affect his heart, but leave him on this side Regeneration.

9. Believers do perform their Duties, as *returnes* to God: Every called Believer saith in his heart, as *David*, *Psal.* 116.12. Oh! *What shall I render to thee?* How gracious hath God been? and now how holy should I be? Who shall love the Lord, and fear before him, and praise him, if I shall not? To whom shall his Name, Laws, Ordinances, be precious, if not unto me? Who is more bound to love the



God then I? and how shall I love him ying him? Thus doth a Believer perform ience, as a testimony of a thankful return to ; though I do not say, that this is all his mo-ve.

10. By the Obedience and Holiness of Believers, God is much glorifyed in the World; 'tis the greatest glory that God designs to himself in the World, even by the holiness, and willing-gracious obedience of his people to him. When the World lyes in wickedness, and makes War against the great and holy God, this is that which Honours God, that he hath a people, called by his grace, that set forth the glory of holiness in the world, that are witnesses to the holiness of God, the holiness of his Worship, and all his Ways, and profess and endeavour to walk in them; and by this, others are brought on to glorifie God on their behalf, 1 *Pet.* 2.12.

*Use* 1. It may serve for instruction and information of your judgments and Consciences, that there are other blessed, and necessary, and holy Ends, in the Sanctification and Obedience of a Believer, though they do not pacifie God, nor justifie the Believer, nor procure mercy, by way of worthiness, to a poor Soul called thereunto; which may therefore serve to discover the damnableness of such kind of Doctrines, that teach, and cry in this day, Grace is free, Christ hath done all; what need you pray, and have Ordinances, and be holy? This is of the wicked one, and

comes from his Instruments and Factors
sent abroad to damn Soules : You may
not one of those Ends mentioned, but is of
enough to convince a soul of the necessity of
ness, Duties, and Obedience ; and such mens preten-
ces, are not a Scripture-way of Free-grace.

2. If there are blessed and holy Ends of a Believers Duties and Obedience, though he is not thereby justifyed, It may serve to take off that prejudice of heart, through misunderstanding and ignorance, that is apt to be upon the hearts of such as are Carnal, when they hear that all their Duties, Sobriety, and Righteousness, is to be accounted as loss for Christ. You see there are good and necessary Ends of all Duties of Obedience ; onely still take this with you, and to your Consciences, that *till* you come as poor and naked to Iesus Christ, for your justifying Righteousness, and so get life in, and from him, and so are carryed on in a way of Duty ; Your Duties serve you for no end and purpose, unless for a lesser degree of Torment in Hell : onely be encouraged, to wait upon the means for the receiving of the Spirit, for the Knowledge of Jesus Christ : And these things, I have spoken, may be your Experience.

3. It may further direct Believers, what ends they are to propose to themselves, in the way of their Duties and Obedience, to be carryed on in them through the grace of GOD, and the daily supply



the Spirit, as one great end of your Re-
, that you should serve the Lord in Ho-
eye the Soveraign and Absolute Command
od over you ; that thereby you are made con-
formable to God, and shew forth his Image, and to
the Death and Resurrection of Jesus Christ ; that
there is an equity and goodness in all the Holy and
Righteous Ways of God.

And see that the love of God be shed abroad in your hearts, to draw out your love to him, and so be acted in your obedience. Get your hearts taken with the beauty and glory of the Lord Jesus, and so long after likeness to him : See that you look after Communion with God in your Duties, and that you do not neglect your Evidence for the Pardon of your sinnes, by the sight of your Sanctification, and your Universal Obedience : And perform them not, as to procure mercy, by any proportion thereunto in your Duties, but as Returns to God ; and consider how much God is glorifyed in the World, by the Obedience of his people.

And thus may you carry on your progress in Holiness, and a sweet and conscientious performance of Duties, and walking with God ; and yet live by your Faith for your justification, by the rich and Free-grace of God, through the Righteousness of Jesus Christ, as if you had never obeyed at all.

In a word, If thou hast felt the power and vertue of the bloud of Jesus Christ upon thy Soul, coming

as a poor, naked, polluted, guilty Soul d
thou hast been shewed) and hast received
Jesus Christ by a believing, closing with him;
art waiting for a sight and sense of thy justificat
but doest yet want it; Remember still, that in the
performance of thy Duties, thy heart (which it is ve-
ty apt to do) lay no stress upon them, as in them
to appear before God, and to procure the favour
of God, but still go forth to the grace, bloud, righte-
ousness, promises of Christ, and there fix for thy ac-
ceptance with God, and be much in renewing of
Acts of faith; that is, casting thy Soul upon them,
and Evidence will come in; yet go on in humbling
praying, waiting reforming, sanctifying, obeying, as
to the ends mentioned: And the peace of God fill
thy heart.

2. Believers that have some sense of their Justifi-
cation, do you remember, that you obey God, not
that thereby you were, are, or ever may be justified;
but because you *are* justified: therefore you obey
the Lord, and delight in his wayes; keep this in
your eye, and 'twill keep the heart from going to bot-
tome upon your selves, as gracious, and partly right-
teous, which mixtures, render Duties unco nforta-
ble, and keep souls from assurance: No Believer per-
forms his Duties so spiritually, sweetly, and comfor-
tably, as that soul that labours to keep the sight of
his justification still, upon the account of Free-
grace, and out of himself; that soul enjoys sweetest
Communion with God in the way of his Duties,
and



o Heaven with most comfort and assu-
*A M E N.*

# *The End of the Second Treatise, of the* Gospel New-Creature.

# The Third Treatise.

THE

## *Gospel-New-Creature*

## In Christ, positively opened;

The false appearances thereof in the *Legal-new-Creature* (so called) plainly refuted; And the true Evidences thereof particularly held forth to the Experience of the weak Believers.

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2 COR. 5. 17.

*If any man be in Christ, he is a New Creature.*

I Have been opening the difference between the Righteousnes of the Law and the Gospel, shewing the Necessity, Nature, and Way of obtaining Gospel-justification, by the bloud of Jesus Christ, and have discovered a soul estated therein; I shall now endeavour to open the *Gospel-New Creature*, peculiarly, as distinguisht from that which is called (in appearance) a Legal-New-Creature, &c.

Now

r. Now let a soul fail in either of these,
ever: fail of a saving- cloze with Jesus
righteousness, or being a New Creature i
and you perish in your sins, and the wrath o
will overtake you.

I shall not now take up time in opening the co-herenee of the words; nor will it much be desired, as to our Design: I shall therefore draw this plain con-clusion from them; namely,

Observ. *There's an absolute necessity, in order to the Salvation of every soul, to become a New-Creature in Christ.*

Having proved it, we shall open the way of being a New-Creature; and how, in Christ: Then how di-stinguisht from an appearing New-Creature, (but not so indeed) and so give forth the Evidences of it. Those Scriptures that speak of the necessity of being *born again of the Spirit*, Ioh. 3. 3, 5. and of being *converted* Mat. 18. 3. do evince the same truth. *Gal.* 6. 15. *Neither Circumcision, nor Uncircumcision avail any thing, but a New Creature. For, we are his Work-manship created unto Christ Jesus, &c.* Eph. 2. 10. *He that hath wrought us for this self-same thing is God, and hath given us the Earnest of his Spirit*, 2 Cor. 5. 5.

The necessity of this New-Creature doth arise;

1. From the *tenour of the New-Covenant*, in which way God hath obliged himself to give out mercy; and in no other. Now thus runs the *New-Cove-nant*, this is the great Article of it; *Make you a new heart, and a new Spirit*, Ezek. 18. 31. Which God pro-



o give to all, he takes into a Covenant of
peace with himself. *I will put a new Spi-
you, and a new Heart will I give unto you*,
11. 19. And to the same purpose, *Ezek.* 36. 26.
Wherein, as we shall shew, lyes the special part of the New Creature.

2. Because the Old-man, all that is of the First-*Adam*, the whole frame thereof is corrupted and polluted; therefore it must be repaired, renewed, be made new, if ever it enter into glory, *Ephes.* 4. 22. *That ye put off concerning the former Conversation, the Old man; which is corrupt, according to the deceitful Lusts and be renewed in the Spirit of your Mind; And that ye put on the New-man that after God is created in Righteousness and true Holiness.*

3. Whosoever shall be saved, shall be a new Crea-ture from the great Design of God, in giving out his Son Jesus Christ, which was that all the Elect should be made conformable to the Image of his Son *Rom.* 8. 29. *For whom he did fore-know, he also did prede-stinate to be conformed to the Image of his Son, that he might be the first-born among many Brethren.* Jesus Christ is called the *express Image of the Father*, Hebr. 1. And to that *Image* all Believers shall be confor-med; Jesus Christ, the first-born, and all his Bre-thren, to be made conformable unto him. God was infinitely pleased with such a *Pattern*, and resolved, all that he gave to him, and designed for glory, should be conformed to his likeness.

4. All

4. All the services that a sinner offers
not accepted, till a *New-Creature*; till a
aft from a new-living holy-principle to
Pray, and hear, and give Alms, God regards
till a New-Creature: So the Word of the Lord
ten casts back the services of unregenerate men u
on their faces, as loathsome to the Lord, becaus
they proceed from the old corrupt *Adam*, from m
changed Natures, *Isa.* 1.15. *When you cry, I will not hear you.* Why? You are in your uncleanness: therefore, *Wash you, make you clean.*

*Use.* Oh let this make for your instruction and conviction, that if ever you come to God in glory, you must first be New-Creatures: If you will have mercy, you must have it in the way of the New-Covenant: and if so, you must be made new. While you have nothing but the *Old-Adam*, you are corrupt, and polluted, and abominable. If you shall become the Brethren of the first-born Jesus Christ, you must bear his Image, and have it renewed upon you. Oh you that are yet in your *old sins*, and walk after your *Old-Lusts*, you are not New-Creatures: You will not think so; therefore sit down with this Conviction, That as yet you have no part in this blessedness. Oh! All of you who are the *same* that ever you were, whether living in gross sins, or sober and civil from your Youth up, you are yet of the Old *Adam*, nothing but corrupt Nature upon you: your hope is vain, and you are blinded in your sins, and the grace of God is not in you.

2. Oh!



Let me before I go further, put this to
suffer the word of the Lord which shall
judge you; Can you say in good earnest,
*things are past away, and all things are become new*
? Now I am a vessell in the hand of God;
wrought by his Spirit, and there is through infinite
grace, a new *work manship* upon my soul? I shall lay
down rules for the particular discovery of this: only
at present, yeild up your conscience to the power of
the world, do not slink from under it; If it find
you out in your sin, in nature, the same that ever
you were, give glory to God, and say, The word of
the Lord is quick and powerfull, and go off with this
conviction in power upon thy soul, I never expect
to go to heaven and glory, if I become not (through
grace) a new Creature.

But before I go further, I would open, that every soul
that is a new Creature, must be in Christ; and why.

So saith the Apostle to these *Corinths*, in this
Epistle, 15. *Chap.* 5. *Examine your selves, prove your own selves, know you not that Jesus Christ is in you, except ye be reprobates!* ye are *created into Christ Jesus*, Eph. 2.10.

If a man abide not in me, he is cast out as a branch, and is withered, *Joh.* 15.6.

Now herein lyes the great Mystery of Godlinesse, into which all our evidences for Heaven are resolved, and therefore this is a weighty enquiry. I am to speak of it, specially, as it relates to the making and forming by the new Creature.

This being *in Christ*, is expressed by being *rooted into Christ*, Col. 2.7. *Planted into him*, Rom. 6. *Built up in him*, Col. 2. All which bespeak a reall *union* with

with him; that this is not a mere imagi
but as true and reall, as the union betwe
and the branches, *Ioh.* 15. and the foundation
building, *Eph.* 2. which is wrought, by the
of the Lord Iesus, drawing and uniting true be
vers unto him; The same Spirit dwelling in them;
*Rom.* 8. 9, 10, 11. —— *By his Spirit that dwelleth in*
*you.*

Now to consider, Why all that are new Creatures, according to the Gospell, must be so *in Christ.*

1. Such as are Gospell *New-Creatures* must be *in Christ*, because if they be *New-Creatures*, they must be *Living* Creatures. Now God hath laid up all *life*, that shall be dispenced forth, in his Son Iesus Christ, *Ioh.* 5. 21. 26. —— *The Son quickneth whom he will*; for as the the Father hath life in himself, *So he hath given to the Son to have Life in himself*; *Because I live, ye shall live also*, Iohn 14. 19. Now naturally all sinners are *dead* in the old *Adam*, and utterly unable to beget life in themselves: who can make alive his own soul? but when they were New-born as new Creatures, they are said to be quickned in Christ, *Ephes.* 2. 5. As God breathed life into man at first, and so he became a living soul; so in the *new Creation*, the soul is said to be *created into Christ*, Eph. 2. 10. and to be made *Alive in him*, Rom. 6. 11.

2. If there were not a reall union of the soul with Christ, life (if it should be given without it) would not be preserved in the soul, *Thou holdest our soul in life*, Psal. 66. 9. As the branch, through it was once quickned, cannot preserve it life, if cut off from the root;



therefore a continued supply of life from
ist, to the soul, is necessary as to all its spi-
tings as a new Creature.

By being in Christ, the soul is made *partaker of the divine nature*, 2 *Pet.* 1-4. by which the regenerate part, all gracious habits, are infused in the soul, whereby the New-Creature is formed up, in believers. Hence it is, that all grace and holinesse is infused into the soul, as distinguish'd from Common grace, that at last withereth, *John* 15. 6. *If a man abide not in me, he is cast forth as a branch, and is withered*, &c. therefore a necessity of being in Christ.

4. Without being in Christ, the power and raign of sin, the body of sin, will not be destroyed; no destroying the body of sin, by any possible endeavors, but by the influence of the death of Iesus Christ, and a reall fellowship therewith, which cannot be attained but by being planted into Christ; *Rom.* 6. 5, 6. *For if we have bin planted together into the likenesse of his death, we shall be also in the likenesse of his resurrection: knowing this that our old man is crucified with him, that the body of sin be destroyed, that hence forth we might not serve sin*; All the proper mortifying power that believers have of the body of sin, is drawn from fellowship with the death of Iesus Christ, which fellowship ariseth only from being one with him.

5. The Image of God cannot be renewed upon us, but in Christ? *As we have born the Image of the Earthly, we shall also bear the Image of the heavenly*; 1 Cor. 15. 19. So, Rom. 8. 29. —— we are *made conformable to the Image of his Son*; By union a soul is made

made partaker of the fulneſſe of Ieſus C
grace is laid up in him, and of that ful
by meaſure of every grace from him;
*And of his fulneſſe have all we received, and*
*for grace*; that is, grace according to the
of Jeſus Chriſt, partaking of every grace in him ac-
cording to the meaſure allowed to every member
and branch in him.

6. Without being in Chriſt, no duty is accepted with God; by being in Chriſt, we are accepted in the righteouſneſſe of Chriſt, whereby all the dutyes of a Child of God are accepted with the Father; 1 *Pet.* 2.5. as performed by a principle of life from Ieſus Chriſt, and offered up to God in the name and righteouſneſſe of Chriſt; otherwiſe let praying and all other dutyes be never ſo ſtrictly, frequently, devoutly performed, they find no acceptance with God, and the ſoul is not bettered by them: *Without me ye can do nothing*, John 15. ſaith Jeſus Chriſt.

7. Without being in Jeſus Chriſt, there can be no holy fruit in converſation brought forth to God, John 15. 5. *He that abideth in me, and I in him, the ſame bringeth forth much fruit*; All the fruit that is of our own ſtock, comes to nought, but the fruit that is brought forth in Chriſt, from implantation into him, is precious; fruit unto repentance. Reformation, holineſſe and righteouſneſſe, and doing of any good, unleſſe it proceed from the life we have in Chriſt is Phariſaical, and comes to nothing, and will be burnt up in the day of the Lord; wherefore ſanctified believers are call'd the trees of righteouſneſſe, *Eſay* 61. as planted engrafted into Jeſus Chriſt, whereby they bring forth all their favory fruit unto God.

*Uſe;*



ow the great and weighty, and indiſpen-
y of getting into Chriſt, of having union
, the main pillar upon which hangs all
Comfort; Do what you will and be out of Je-
hriſt, and tis an accurſed loathed ſacrifice; Do
thou wilt from thy own ſtock, and 'tis bitter
fruit. A dram of what is perſormed in Chriſt, is of more worth then a mighty daily bulk of dutyes without it; not hereby to leſſen a believer, as to ſlothfulneſſe of duty, but to ſhew the unacceptableneſs of all duties, though never ſo *many*, *long*, *devout*, till a poor ſoul performes all from a new principle, and power of life in the ſoul from Ieſus Chriſt, and ſo a new Creature.

Oh! that poor ſouls were thoroughly convinc'd of this, who, ſo they perform dutyes, never conſider this. Oh! lay to heart thy *dead* condition, and the infinite neceſſity of getting into Chriſt: No life in thy ſoul, no preſerving of life, till Jeſus Chriſt; nothing of the divine nature upon thee, no deſtroying of ſin, nothing of the Image of God upon thee, that is ſaving, no duty accepted, no fruit unto God in thy converſation, till thou haſt the reall experience of this bleſſed Myſtery in thy ſoul, of being one in Chriſt, through the ſpirit, till thy ſoul knoweth what union & fellowſhip with the Son of God meaneth; Therefore ſouls that fall ſhort here, their knowledge, profeſſion, converſation is loſt labour, is to the great matter of eternall life and ſalvation.

2. If all that are truly and ſavingly *New-Creatures*, *are in Chriſt*; then a New-Creature any other way, is but a ſemblance and appearance of it; and not ſo indeed and reality; If from our ſelves, from

the power of the Law upon the Conscien
any other account whatsoever.

And therefore, I still say, the more we com
this matter, of the more narrow enquiry do we
it to be.

There is a semblance and likenesse, of being New-Creatures, which is not really so, a semblance of holinesse, a holy fruit, which is not truly so, but will at last wither; and hence, all the withered professours in this day, as we shall presently shew.

I shall not here speak of such, as pretend to no manner of change inward or outward, such as are in all things, the same that ever they were, as such as live in known grosse sins, they have no appearance or pretence of claim to the Title and Character of the New-Creature; By their own concession and acknowledgment they are still the same as ever they were, therefore, not so much as pretend to be made New; to such I shall, if God will, apply a further word before we have done.

Onely now of the *semblance* of the New-Creature, (falsely so called) but not really so.

1. A soul being convinc'd of the damnablenesse, of such and such a sin, from the Law, and the power of the word upon the Conscience, that a soul living, continuing in it, shall never enter into the Kingdom of God: as from such a place, as, 1 Cor. 6. 9, 10. *Know ye not that the unrighteous shall not enter into the Kingdome of God, Be not deceived, neither Fornicators, Adulterers, Idolaters, nor effeminate, nor abusers of themselves with mankind, nor Theeves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners*

*shall*



*the kingdome of God, And such were*
, &c. I say from this or the like Scripture,
ay be convinced, that if he continued in any
ese grosse wickednesses, he shall never see the
ce of God, and so may take up from the grosse outward Acts of them, or, at least, from a frequent committing them; Now this person may go no further, and because he hath left some speciall grosse sin, he thinks himself a true Convert, and a New-man, and may flatter himself with the conceit of being the New-Creature we are to set forth; but no New *inward* man, no coming to Christ, nor being in Christ; And, it may be feared, many souls are under this dreadfull snare.

2. Such a kind of outward Reformation, may arise from special judgment, and affliction upon a sinner, trembling that God hath smitten him for such a sin, and so may take up from it; and this also often passeth for conversion; not but that sometimes God begins the first stroke by laying his hand upon a sinner, but I speak of a mere taking up from a profane course, and never getting into Jesus Christ, which many rest themselves in.

3. A sinner may leave some sins of youth, as inconsistent with riper years; and upon that, may take himself to be a Convert, or a kind of New-Creature, to be changed and turned from what he was; but no forsaking this sin with loathing of it, as against God, no unbrokennesse of heart for it, and the root of it still unsubdued in his heart.

4. A sinner may take up from some grosse sins, as inconsistent with reputation, *credit* in the world, or his *profit* and worldly advantage, so many de-

 baucht

baucht persons turn to be great worldl
yet take themselves to be good Converts, w
have turned from a sin that would wast their c
to be wretched worldlings; yet these go away
a good opinion, of themselves.

5. Sinners may take up and reforme, to get the favour of some Religious Friend, or great person that doth countenance Religion, in hope of some special preferment or honour by them, and so get a forme of profession, an ability to speak of good things, own the best people, hear good men, and yet all this proceed from a rotten heart; as was with *Simon Magus*, *Acts* 8. hoping after great gain by the gift of the Holy Ghost, the gift of Miracles; and yet was *in the gall of bitternesse, and bond of iniquity.*

6. Souls may have a kind of reall conviction, and taking up to some new duryes, in the sinfull neglect of which they have long lived; as to a kind of secret prayer, in observing the Sabbath more strictly, read more, hear more, (things good in themselves, when used as meanes to find Jesus Christ in) and yet may continue long in these; and not a Gospell New-Creature in Christ; Never humbled so as to be empryed of themselves, and come to Jesus Christ, as for righteousnesse, so for life and strength for the performance of all duryes, and subduing of all sin, and herein chiefly the Legall New-Crearure (so called) doth consist, in taking up to most known outward duryes, something strictly, (yea sometimes more then a soul that is in Christ) and make conscience of them, as of grosse outward sins: and yet no Gospel New-Creature. I wish there are not too many such.

7. A

unto God



soul may take himself to be a new-Creature, me good liking that he hath of such as are then himself, and some *purposes and resolutions* to be better; which purposes for a time carry a man forth, till new temptations, and then they will not bear a man forth; Thus you shall find many sinners purposing and strongly resolving to take up, to avoid such courses they have found to end in trouble, and yet fall back again, because purposing in themselves, and not getting into Christ for strength: and these think themselves to be a kind of New-Creatures.

8. Yea further, a soul may be under some terrours of conscience for a time, and yet heal and relieve himself by a leaving the sin outwardly that occasioned such terrour, and taking up to a greater bulk and formall course and round of set duties; under which such souls ensafe themselves and settle in a kind of peace, and take themselves to be New-Creatures, because they were under terrours, and forsake some sins, and performe more duties, and yet never healed by the blood of Iesus Christ, nor have taken root in him.

Before I go any further, let me bring home, if the Lord will, these things to your Consciences, and let it be a word to find out such whose conditions have bin opened.

Such then of you, who haply have left some grosse sins, some open profane courses, because the word of God hath glar'd upon your consciences, and you could not commit such sins in peace, that upon some speciall affliction have taken up to a little stricter course, that have left the sins of your youth,

onely because they were youthful sins, n
to riper age, or have ceas'd from Lewd
because of your credit among men, or your
profits; sins in which you could not thrive in
estates; If this be all, know it, that your are not the New-Creatures, we are speaking of, you are far from the kingdom of God; and if you come no further, even to see your selves wholly at a losse, and so get to Iesus Christ, you are damned for ever.

Yea if any for the favour of men, or some outward advantage, have taken up a seeming profession of Religion above the ordinary rate, and this be your main principle; know thou art seven times the Child of the Devil, more then thou wast, to deal thus Atheistically and Hypocritically with the great God, who will one day lay thee open to all the world, and thou shall be confounded in thy self because of this thy abominable iniquity.

And such as have come a little further, that from some conviction of your shortnesse, of what you should be, have betaken your selves to a greater bulk of duties, make conscience of many sins and many duties, and so you have setled your selves in your course; know you also, this you may do, and be far from Gospel New-Creatures.

Such also as rest in purposes and resolutions, wishings, and some wouldings to be better, this will not do, if it be no more; or such as have heald your selves, and have not bin healed by coming to the Lord Iesus Christ, by a more exact way of some outward duties; know it, and be convinc'd, that the core will break out again, and you are yet to seek for

unto God



grounded peace; and are none of the Gos-
Creatures.

another degree of mistakes of the New-Crea-
, doth arise from the taking of *Common grace*, (which a Hypocrite may reach to) for truth of *renewing* sanctifying grace; And know, that every Hypocrite doth not know himself to be such, but a Hypocrite is one that appeares to himself, and others to be what he is not; He takes himself to be a good Christian, a believer, a new Creature, and is not so: The ground of some of these great mistakes, I shall mention.

As first, A poor Creature thinks himself safe, because what he doth, he thinks he doth it all with *a good heart*. No one so confident of the goodnesse of his heart as a Hypocrite, because he knowes not his own heart; in that great Reformation in *Iosiahs* time, *Ieremiah* speakes of, *Chap.* 3. 10. that *Iudah turned* to the Lord, but *feignedly, not with the whole heart*: yet the people thought otherwise of themselves, as tis likely, when they entred into a Covenant with God, with good *Iosiah*.

This is it that most poor sinfull Creatures do bolster up themselves with, in their ignorance and security, that they do all to God and men with good hearts; whereas a renewed soul doubts of the goodnesse of his heart, and hath matter of humbling for it, in every duty.

2. Another mistake of poor souls is, (as to the Gospel New-Creature,) from a *misprision of sins of infirmities*, for such as are indeed *reigning damning sins*; As to instance, to lye for advantage, to swear petty Oaths sometimes, by faith and troth, by the

masse, to mention Gods name freque
by-word, crying Oh Lord, Oh God, sligh
ly, or sometimes to drink to excesse, or t
evils; 'Tis common to hear wretched souls, w
convinc'd of them, to excuse the matter, Why, 't
their *infirmity*, whereas it proceeds from a heart
wholly unregenerate, and under the power and
reign of sin.

Infirmities of the Children of God, are not allowed by them; but humbled for, mourned for, every day watch'd against, the root of them they endeavour to mortifie through the Spirit; which the common professour that calls all his sins his infirmities, doth not, Oh! Souls, there's a vast difference between the infirmities of such as are indeed *New-Creatures*, and between the reigning sins of naturall men; sin reigns in its peace, power, habit, in the heart, no subduing, crucifying, purging, which a New-Creature doth and hath.

3. This mistake of the New-Creature doth arise from a misconceiving of the reluctancy of a naturall conscience, before or in the committing of sin; taking it for the conflict that is in a truely regenerate Soul, between the Regenerate and the carnall part; which mistake usually is bottomed upon a misunderstanding of that place of *Paul*, Rom. 7. 15. *For that which I do, I allow not*, &c. Hence say many unregenerate, graceless persons, Why, though they do break out into such and such things, and omit such and such duties, yet they do not *allow* themselves in it; that is, their conscience is not wholly seared, and so make some resistance, and this they take to be saving grace; A grosse and most dangerous mistake;

Now



ch a person, and he hath *not a delight in*
*God, in the inward man*, as *Paul* had, *vers.*
not cry out as inwardly burthen'd, *wretch-*
*that I am who shall deliver me from the body of*
*death?* No such daily complaints and groanings under the weight of it, No eying God through Jesus Christ for deliverance from it, No serving the Law of God with a renewed inward man, No walking after the Spirit; as *Paul* professeth to do; so that unlesse it be so with you, that no allowance, in the conscience and yet do it, it comes to nothing; and an Hypocrite may and doth as much, till given up to a seared conscience, past feeling.

4. From a mistake of *faith*, taking that for sound and saving, which is common to a Reprobate; such as *James* describes in his Epistle; speaking of men, who *say they have faith*, and have not really; A faith that believes that God is; the Scriptures; the dying and rising of Jesus Christ, and all other Gospell truths, as it pretends; yea that he believes on Jesus Christ, and hopes to be saved by him, as well as the holiest; and upon this they have a kind of peace. I have spoken before of Justifying faith; only a word as to the New-Creature; know therefore, That faith which hath convinc'd the soul of its own weakness, and so brought it to Jesus Christ, for life, that doth not teach a soul to deny it self, that doth not purifie the heart, that doth not live upon Jesus Christ, and so created into him, is not the faith of the New-Creature, but a common dead putrifying faith, that suffers the soul to putrifie in sin, and works not to the cleansing of it.

5. To

5. To instance in some other graces; *repentance*, which souls do take to be one, ing the sin had not bin committed with a li and sorrow after it, and this they think to be pentance; which when true, is accompanyed with loathing of the sin, and our selves, and our corrupt natures, brokennesse of heart for it, and from it, and turning to God by Jesus Christ, and eyes the honour, patience, holinesse, love of God in its sorrowing, more then his wrath; and hath for its effects, *carefulnesse*, *indignation* against it self, *vehement desire* after more holinesse by Jesus Christ, 2 *Cor.* 7. 11.

6. A false and carnall *hope* of Heaven, mistaken for a gracious *saving hope* deceives the soul in this matter: many poor souls, yea, it may be feared, the most, think they shall go to Heaven, because they *hope* so; and think they ought to hope; Now a saving hope of pardon and Heaven is rightly bottom'd, namely upon the riches of Gods grace, *Titus* 3.7. Upon the righteousnesse of Jesus Christ, *Gal.* 5.5. Upon some speciall promise of God; Upon *experience of God*, Rom. 5. And *purifies the soul*, 1 *John* 3.3. as I may have occasion more at large to speak.

Oh! this false and carnall cursed hope, that is not thus bottom'd, serves onely to shut up the heart against the power of the word, and a saving closing with Jesus Christ; till a soul is dasht in this hope, it will never get a better.

7. A *form of knowledge*, specially if *encreas'd* under the Ministery of the word, may much deceive a soul in this great and weighty concernment; so *Paul* speaks



...e Jews, *Rom.* 2. 20. having *a form of ... and of the truth of the Law*; Many have a ...nicall form of knowledge, they can describe ...aith, and repentance, and regeneration is, and ...en think they have it themselvs, because they can *tell* what it is, and do believe it to be such; There may be much knowledge in the head, and yet no renewing grace in the heart; That knowledge that is saving brings with it a power upon the soul, to love, delight in, to experience the goodnesse, vertue, sweetnesse of what it knows: It transforms the soul into the image of what is known, 2 *Cor.* 3. *last*. It is spirituall and it makes the heart, the affections spirituall.

8. A misconceit of the *grace of love* is also a false ground in this matter: As that a poor soul will think that he loves God, when he hath no knowledge of him, nor delight in him, nor Communion with him; nor doth love his Image, which is holinesse; And that he loves All, every one, whereas much envy and malice reigns in the hearts, if but a little provoked; And for the people of God, truly so called, they hate them for Hypocrites, Schismaticks, and what not? or if a little better thoughts of them, tis not love to Christ, and his Image in them, that acts them, which is the nature of the grace of love.

9. So is patience, humility, meekenesse, mistaken; some natural dispositions are more patient and meek, and these poor Creatures are apt to mistake for grace, when 'tis nothing but mere nature, and more candid disposition; And such Souls, from naturall temper can bear much, and it hath an appear-

ance

ance of grace; But yet here may be no
Spirit all this while, humbling, meekn
in its own vileneſſe, no mortification of
luſts, No humbling for pride of heart, without
no true gracious humility; No meekning by the Go
pell, and the power of Chriſts love upon their Spi-
rits; And yet upon this account, you ſhall have poor
carnall ſouls pretend much (as I have often heard it
urged by them) to the fruits of Spirit, mention'd,
*Gal.* 5.22. of love, joy, peace, goodneſſe, patience,
temperance, when tis nothing but diſpoſition, inge-
nuity, or from civil education.

10. As great a deceit there is about the *fear of God*; many poor ſouls do fear the puniſhment and wrath of God, which is all they do, and then they think this is the fear of his ſervants; The fear of the Lord, which God promiſeth to put in the hearts of his own people, *Jer.* 32.40. is a fear of God, be-cauſe he is holy, becauſe he is gracious, becauſe he hath pardoned iniquity; *They ſhall fear the Lord and his goodneſſe, Hoſ.* 3. *laſt.* which fear is mixt with a ſweet and bleſſed love to God, and conſola-tion of the Spirit.

11. A *miſapprehenſion of good workes*, cauſeth a miſtake of the New-Creature; many are convinc'd that workes of mercy and charity and Juſtice are to be done, and ſo, from a pittifull nature, or from vain-glory, or from a ſecrer thought to appeaſe God, or from Legall conviction at leaſt, they will be ready to do Charitable works, (things good in them-ſelves) and this they think diſcovers their Faith; And herein lyes a common deceit in the vulgar pro-feſſours of the people of *England*; Now all the good works



(ſo call'd) done out of Chriſt, are fleſh-
accepted with God, A papiſt, and ma-
all proteſtant, (even alſo for the ſin of his
doth much this way; But good works, pro-
ſo called, do flow from a living faith, from
love to Jeſus Chriſt, and deſigne, not a ſelf-juſtifi-
cation, but the glory of God; And gracious ſouls
do find it very hard to performe them, with holy
ends.

12. Miſtake of *a good converſation*; which may onely be a morall converſation, civill, ſober, righte-ous as to men, but mindes not *holineſſe* to God, which is the ſpeciall part of a Goſpel-Converſation: And yet the moſt of people go away with this, that they are believers, and in a good eſtate for heaven, becauſe they have a good converſation, which they greatly miſtake. That which the word of God calls a good converſation, as an evidence of faith, is not onely a mere outward blameleſneſſe (which the Phariſees had), but to walk with God, from a Goſ-pel-principle, from Goſpel-Grace, and the love of God in the heart, chiefly reſpecting holineſſe to the Lord, and the fear of the Lord upon the heart; now a ſoul that hath nothing of this may be outwardly blameleſſe, a Jew and heathen may be ſo, and no-thing of the grace of God upon them.

*Uſe.* Now the Lord make this to be a convincing ſearching word to you; you that have left ſome groſſe ſins, from the word upon your conſciences, from afflictions, from worldly advantages from age; be it known unto you, this you may do, and more, and be ſtill the Children of wrath, in an unpardon-ed condition; and not the New-Creatures we

are

are speaking of; yea though thou hast
new duties, and makest conscience of
and many duties, thou mayst still be out
Christ.

And you that call your daily sins (which h
*dominion* over you) your infirmities, when not hum-
bled, nor mourn for them, nor cry for strength a-
gainst them, this your way is your folly, and the
Devil and your own hearts greatly deceive you; yea
you call such sins your infirmities, (meaning as if
they were the infirmities of the Children of God)
that cannot consist with truth of grace, such as com-
mon lying, and common profaning the Lords name
in your mouths, and neglecting to sanctifie his Sab-
baths; and living in the neglect of secret spirituall
prayer.

And such of you that have some striving in your
consciences, before and after the sin, know it, it
may be so, and yet not a drop of saving grace in you,
no regenerate part wrought forth in you; And yet
how many bear up themselves upon this score: and
think thence they allow not themselves in the sins
they commit, in *Paul's* sense: look to this, or you
may for ever perish in this snare, I have given some
markes how you may know it.

Take you heed also, that you take not that which is
called *Common-Grace*, which is Common to Repro-
bates, for true grace. There's is a false faith, a false Re-
pentance, a false Hope, and so of the rest, in which you
may assuredly go to Hell; you may have a harme-
lesse conversation, and do some good works of
Charity and yet perish for ever, you may have no-
thing of the New-Creature in you; and yet give all
your goods to the poor.

In



, you may leave outward grosse sins;
ections of wrath to come, have purposes,
they are) to be better, take up to New-Du-
have common grace, think you have faith, re-
tance, hope that you are humble, patient, have a
good conversation, and do good works; and yet not
be New-Creatures in Jesus Christ, as we shall further
evince.

I have yet one more deceit to discover, and that
is, the mistake of a Scripture-*good conscience*; It is
true, that the Apostle in 1 *Tim.* 1. 5, 19. puts *faith
and a good conscience* as the great Comprehensive Du-
ties, but there is not any one thing more mistaken,
then what this *good conscience* is; Too many Preach-
ers presse this carnally, and carnall people go away
with it, that they have Faith, yea they never doubt
it, and for a good conscience they discharge it; I have
spoken of Faith already, but now that which such
poor leduced souls take to be a good Conscience, is
onely to wrong no body, to be just to all, not to
purloyn others goods, to take and keep nothing but
their own; they take it to be chiefly conversant a-
bout the duties of the second table, concerning their
Neighbour; A little to rectifie this soul-damning
mistake.

1. A *Scripture-Conscience* is an *enlightened conscience*, which before was shut up in darknesse, *Eph.* 1. 18. The light of the word of God is set up in the con-
science, whereby it discovers those truths in their
power and worth, which before it was dark unto.

2. A good conscience is a *conscience searcht* by
the power of the word, *convinc'd* to be under sin,
and guilt, and pollution, whereby trouble doth arise

in

in it; God laying in the weight of guil
nableneſs of ſinne, the pollution of it, upon
ſcience; ſo that the ſoul cries out, What ſha
How ſhall God be pacified, and the ſoul ſaved?

3. And hence it is, an *awakened Conſcience*, wh
before was aſleep; *Awake thou that ſleepeſt*, Eph.
5. The voice of the Spirit doth awaken that Conſcience that before was aſleep in ſinful ſecurity.

4. A good Conſcience is convinced, that all the keepings of the Law, and keeping a Conſcience to men, cannot juſtifie the ſoul before God, cannot commend it to God, which a Second-Table-Conſcience imagines it will, and ſo is in peace: *Paul* kept a Conſcience as to many things, *Act.* 23.1. *I have lived in all good Conſcience before God untill this day*; meaning, I conceive, from his youth up, when he was a Phariſee; but when his Conſcience was convinced and awakened, and came to ſee Jeſus Chriſt, he ſaw that all his keeping a Conſcience, as to many Sins and Duties, could not in the leaſt commend him to God.

5. A good Conſcience is ſprinkled with the bloud of Jeſus Chriſt, *Heb.* 10.22. *Let us draw near with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evil Conſcience. How much more ſhall the blood of Chriſt, who through the Eternal Spirit offered himſelf to God, purge your Conſcience from dead works to ſerve the living God*, Heb. 9.14. So that this is the efficacy of the bloud of Jeſus Chriſt upon the Conſcience of a Believer, it pacifies it in the ſenſe of the forgiveneſs of ſins towards God, ſo as it can draw near to God; and it purgeth it from dead works, ſin,

and



on, to ſerve God acceptably. This is a
ſcience indeed.

*A good Conſcience reſpects all the Precepts of*
as well of *Holineſs* to God, as Goodneſs to men; which the Conſcience we have been ſpeaking of, doth not. Such a one makes not conſcience of this great and abſolute Precept, *Be ye holy*, 1 *Pet.* 1. It makes not conſcience of purging the heart, of ſecret mourning to God, of the purity of Gods Worſhip: It makes no Conſcience of leſſer ſins, as we have ſhew'd, not of *all* ſin; a *Herod* heard the Word gladly, but made no conſcience of perſecuting *John* to death, when he ſtood in the way of his Luſts: Now, I ſay, a good Conſcience reſpects precepts of Holineſs, ſecret as well as publique Duties, inward as well as outward ſins, leſſer ſins as well as greater.

7. A Scripture-good Conſci nce *is much taken up about godly ſincerity.* So *Paul*, 2 *Cor.* 1. 12. *For our rejoycing is this, the teſtimony of our Conſcience, that with ſimplicity and godly ſincerity, not with fleſhly Wiſdome, but with the grace of God we have had our Converſation in the World*, &c.

Thus a ſoul that walks with a good Conſcience towards God, labours to approve it ſelf in all things, with a godly ſincerity, to do all as unto God.

Laſtly, a good Conſcience labours to keep it ſelf pure and undefiled: it is accompanied with a *pure heart*, 1 *Tim.* 1.5. *Now the end of the Commandement is love out of a pure heart, and of a good Conſcience, and of Faith unfeigned.* A ſoul that would keep the Conſcience good, would keep it pure, and the whole inward man pure, as a Temple unto God.

*Use.* Now see how many ingredients ... up a *good Conscience* in a Scripture-sense, a... great mistake is in this weighty matter; ... far, abundance of people that make conscienc... their dealings with men, conclude thence they hav... a Scripture-good-conscience to God, when they are not savingly enlightned, their Conscience never search't by the power of the Word, and throughly awakened out of a natural condition, never humbled, for resting in themselves and their Duties, not having their Conscience sprinkled with the blood of Jesus Christ, and purged thereby, not having a tender respect to all the Precepts of God, not to walk before him in godly sincerity, nor with a pure heart. You then that are short of these things, you are wholly to seek in that which you so much pretend to, and speak peace to your selves in, the having or keeping a good Conscience; you have as yet no part in this matter.

2. What hath been spoken of a good Conscience, may be for instruction and direction to the Called Ones of Christ; how to preserve the Conscience good and peaceable, and so to live and dye in the peace and comfort of it, through Jesus Christ our Lord. Get it sprinkled with the bloud of Jesus Christ every day, and under the searchings of the Word, and awake unto God, and pure and undefiled, respecting all the Holy Precepts of God, as binding to your Conscience; so will the Conscience be tender, and peaceable, and God will witness in your Consciences your acceptance with him in his Son Jesus Christ.

I would



... give out further; some Notes of Tryal, ... you rest in false common grace, or not, as ... we have already spoken in so weighty a mat-...

1. By your *never-suspecting the truth of your grace*, but taking all upon trust, never doubting but you have Faith, and do repent, and so of all the rest; That soul that never suspected his grace, may well fear that his pretended grace, is no more then what a Hypocrite may reach unto: The poor called Children of God, are exceedingly jealous their Faith is not sound; that they are short in every grace, because of the woful mixtures that they find, more Unbelief, then Faith; more hardness of heart, then softness; more pride, then humiliation; and so of all. Now that soul that goes away with an unsuspected confidence of every grace, sure flatters himself, and his way will be found to be deceitful.

2. That soul that draws back his Conscience from the searching power of the Word, when it gives out ways of tryal of sincerity, and truth of grace, and puts it off, as if not concerned in it; this may well bespeak a false heart. A gracious heart would bring the Work over and over to the Touchstone of the Word, delivers up it self unto it; yea, is much with God to search him in point of a firm Work upon his Spirit, as to any prevailing iniquity in his heart; as *David*, *Psal.* 139. When he was before the Lord, appealing to him, and opening his heart to him, speaks thus, *ver.* 1. *Oh Lord thou hast searched me*, &c. thou hast: And yet *ver.* 23, 24. begs of God yet further to search him: *Search me, O God, and know my heart; try me, and know my thoughts;*

*and see if there be any wicked way in me, and lead me into the way everlasting.*

3. False grace is discovered by its *easie acting*. When you can easily believe, easily repent, easily be humble, and so of all others. Certainly, 'tis all naught. There is great contradiction within, and from the Tempter, as to act grace begun in a soul; yea, a daily supply from Jesus Christ must be, to act any grace livelily; which the common pretending easie Believers are not sensible of. It cannot be but every act of grace must find more or less resistance from flesh and bloud, which is so vigorously opposite to the nature and acting of real grace in the soul.

4. Such as are never humbled for the spirituall wickednesses of their hearts; (I call them so in opposition to the more grosse and fleshly wickednesses) now these are *hypocrisie, selfishness spiritual pride, vainglory unbelief*; many that have had trouble for some grosse sins, & will withstand some grosse corruptions, through common grace; never come to be abased for these depths of the heart, which are more hardly discerned: I may well enough call that soul as yet a Hypocrite, that is never humbled for the Hypocrisie of his heart, for selfishness, and the rest.

5. Common-grace measures the soul chiefly by *Negatives*, what it is *not*, rather then what really *it is*; as the Pharisee, *Luke* 18. —— *I am not as other men are*; pleaseth himself rather in what he is not, then what he is: I am not thus and thus, as abundance of debaucht persons are; but whether he be called of God, emptyed of his own righteousness, sanctified in Christ Jesus, and a new Creature in him, he puts off the Examination of.

6. Com-



mon grace doth at best *respect a mans self* does, and not the glory of God, which it ; let others be as wicked as they will, it is much to such a soul, let every one look to himself: such a soul doth not avoid sin as sin, but onely for fear it should damn him; whereas the proper nature of grace is to respect God, his holinesse, name and glory.

Thus have I laid down some plain discoveries of the pretended New-Creature, that which I have styled a Legall New-Creature. I shall now proceed a little further to make discovery of a more seeming Gospel New-Creature, yet but seeming.

That which hath the neerest resemblance of the New-Creature is, when from some *common enlightnings* of the Gospel of grace, and some *overly tastings* of the good word, the *affections* being something stirrd therewith, there is some affection expressed to the Gospel, and some outward reformation upon it, and a profession, above the common formall rate taken up, joyned also with *common gifts* of praying, or prophesying, knowledge, *&c.* Now all this may make so great a *blaze* and flourish, that it shall be hardly discerned, by such a professour himself, or others that are spirituall; That all this may be, 'tis clear from severall Scriptures, *Heb.*6.4,5. where mention is made of *inlightning, tasting, gifts of the Holy Ghost*, and yet such to *fall away*, and *never to renew themselves again*; and *to be nigh unto cursing*, verse 8. *And* verse 9. *Beloved we are perswaded better things of you, and things that accompany salvation*, &c. Implying, that these things may be, but do not alwayes accompany salvation; So the Apostle

*Peter*, 2 *Pet.* 2. 20, speaks of such who [illegible] *the pollutions of the world, through the kn[illegible] Jesus Christ, and yet again entangled there[illegible] overcome, and their latter end worse then the be[illegible] ning.*

They shall escape many grosse pollutions, and that through a kind of knowledge of Jesus Christ, and yet be again overcome, and return wholly to them. So *Math.* 12.45. Our Lord Jesus speaks of the *house swept*, and *garnished*, the *unclean Spirit cast out for a time*; some outward reformation, a damp upon the lusts of the heart, and knowledge, and common gifts, and yet the unclean spirit returning again.

Examples might be produced of such professours, in the Gospell, as that of *Judas*, an eminent professour, a forward follower of Christ, suffered some persecution, and gifted, and yet proves a Reprobate. *Simon Magus* baptized by *Philip*, renounced his sorceries, took upon him a forward profession of Christ, accompanyed *Philip*, and yet *his heart not right in the sight of God*, Act. 8. 13, 21.

It may be more then feared, This age (to the high scandall of Sinners, and Saints) hath produced many such; that have bin much taken with the glorious grace of the Gospel, their consciences something awakened for Heaven, the affections stird, have attained to flourishing gifts, and yet returned to their first nothing, turn'd blasphemers, and professed *Atheists*.

And no doubt there is such a Majesty, excellency, sweetnesse, in the Gospel of Jesus Christ, that may for a time much affect a carnall heart, and may be received,



[illegible] *joy, Mat.* 13. 20. The very History [illegible] Christ dying for sinners, may much affect; [illegible] will freely save sinners, the glory he hath [illegible] ded for his own, these and the like things may [illegible] take the affections for a time, make a soul ashamed of grosse pollutions, and yet no New-Creature all this while. And of such as these it is, that Christ doth Prophesie of, *Math.* 25. who shall have Lamps, Light and Profession go along with the wise Virgins, wise and truly gracious professours, not be discovered (many of them) till the Lords appearing, and yet kept out of the Kingdome of Heaven.

Now of all others, these have the most resemblance of a reall New-Creature, and yet fall short, and perish for ever.

I should prevent my self, should I at large discover wherein such professours are short, onely a word or two.

1. Such souls are never emptyed of themselves, and humble & so come poor and nothing to Jesus Christ, though hapily they may be able to speak of it, as many souls have a forme of Gospel-knowledge, and can say, *we are nothing* and yet never had the saving experience of it upon their own hearts.

2. Such souls have no *true brokennesse of heart for sin*, they much slight it; yea, say many, tis Legal; brokennesse for sin, is a low dispensation, as they will style it; without which (in some measure) no saving repentance, which is as necessary to salvation, as believing of Jesus Christ, and Free-grace.

3. Though such souls may reforme many things, yet there is some *unsubdued lust* in the heart, that at

last breaks out, and carryes an end the b
*Simon Magus*, and *Demas*.

4. Under all such enlightenings and tastings may for a time affect the heart, the heart remaines *unchanged*; and so no New-Creature.

5. They are not rooted into Jesus Christ, which we have shew'd is the root of the New-Creature; Not *rooted and built up in him*, *Col.* 2.7. Therefore tis said of the hearers with joy for a time, that they had *no root*, *Matth.* 13.

What hath bin spoken as to this may put the more forward professours upon a close and diligent search, and to see if their attainments in enlighning, tasting, knowledge, gifts, reformation, be no more then what a Reprobate may attain to: and to lay their hearts under the searching power of the word, and to open their hearts to God, and cry unto him, and keep a godly jealousie over their Spirits; And rest not till you get poor and emptyed and humble your selves, your hearts broken for sin, every lust subdued and crucified, the heart changed, and your souls rooted into Jesus Christ, by a saving union with him; yea to give up your hearts to what we shall further say, through grace, as to the plain opeping the reall Gospel New-Creature.

*The*



# *The Gospel New-Creature, positively opened.*

I Might here shew you how every faculty of the soul is *renewed*, As the understanding, by the infusion of new and divine light into it, which is styled the *Enlightening the eyes of the understanding*, Ephes. 1.18. and to be *renewed in the Spirit of the mind*, Eph. 4.23. How the will is altered and changed, the affections made new, the conscience purged and sanctified, with all the powers of the soul: but I shall not take this Method, but rather pursue a more familiar way, more particularly shewing the make of the New-Creature, in reference still to its being so in Christ, which is our principall scope. First, then;

1. To the making and framing the *New Creature*, there must be a *New-Nature*; If there be a New-Creature formed, there must be a *New-Nature* to make it so; hence believers that are in Christ, are said to be *partakers of the divine nature*, 2 *Pet.* 1. 4. Which is wrought, by *the incorruptible seed of the word*, 1 *Pet.* 1. 22. Whereby we are said to be *born again*, And *Iam.* 1.28. *Of his will, own will, begat he us with the word of truth*, &c. Which seed, is the seed of God in believers, the seed of every grace in the soul, which is something of the likenesse of God wrought in the soul,

soul, and so acts the soul towards Go
styled the infused habits of every grace i
this New-Nature works contrary to the
rupt nature, and it is styled, The regenerate pa
*new inward man*, *Ephes.* 4. 24. and assoon
wrought and formed in the soul, it works against
the sinfull dispositions of the old *Adam* in us, and
there is a new war or conflict begun within us,
(which is something more then the resistance
of a naturall conscience as we have shewed) *I see a-
nother Law in my members, warring against the Law of
my mind*, Rom. 7. 23. *&c. The flesh lusteth against
the Spirit, and the Spirit against the flesh, and these two
are contrary to each others* Gal. 5. 17. And under this
daily conflict and war within, is every New-Crea-
ture, while we abide in the fleshly tabernacle.
This is the first peculiar distinguishing Workmanship
of the New-Creature, there's a new seed, a new di-
vine nature infused into the soul.

2. As there is a New-Nature, so it followes that
this New-Creature hath a *new life*, it is a *Living*
New-Creature; so regenerate persons are said to be
*quicken'd in Christ*, who were before *dead in sins and
trespasses*, Eph. 2. 1, 5. And, *The dead shall hear the
voice of the Son of God and live*, *John* 5. And they
are said to *be*, *Alive unto God*, Rom. 6. 11. *Christ
liveth in me*, Gal. 2. 20. Which new life must ne-
cessarily be, because,

1. Every naturall man, (as hath bin already hin-
ted) is dead in sin, and is said to be *without this life of
God*, Eph. 4. 18. The Life of God departed from
the soul, whereby it had Communion with God,
upon our fall in the first *Adam*; therefore, if we are
recovered,



must have a new Life from God in-
ed.

there be not a *new life* breathed in us, we
forth no spiritual vigour in any duty towards
and so all our duties, services, worship would
be dead fleshly duties; this I have also hinted in
shewing the necessity of being *in Christ*, if a New-
Creature.

3. As there is a new nature, and a new life, to
begin the New-Creature; so, thence there's *a new
breathing*; The Soul falls a breathing after God,
and after Jesus Christ; As the life which God breath'd
into man at his first Creation, is call'd the *breath of
life*, Gen. 2. 7. And assoon as ever there is life, this
new life breath'd by the Holy Ghost in the New-
Creature, there's presently a *breathing* of this life, as
indeed one of the first discoveries of it, (as breath is
the most immediate acting of Life) the soul *breathes*,
and *pants*, and cryes after God himself, Psal. 42. 1.
*As the hart panteth after the water-brookes, so pant-
eth my soul after thee, Oh God; I opened my mouth, and
panted, Psal.* 119. 131. So that prayer, that is spiritu-
all, it is *the breath of a living* soul; *Paul* that breath'd
out cruelties against the Saints, when converted,
and made Alive, he falls a breathing after God; *Acts*
9.— *Behold he prayeth.* And this doth indeed arise
from the very nature of saving grace, which is to car-
ry a soul to God through Jesus Christ, to set it a long-
ing not only after mercy, and pardon, and peace,
but after God himself, *Psal.* 63. 1. *My soul is athirst
for God, the living God*, &c. As also from the dissatis-
faction and emptinesse the soul begins to find in all
Creature-enjoyments, which now it cannot (having
had

had a view of Christ) be satisfied and co
but the soul must have God, must have J
must have the likeness of Jesus Christ,
breathes, cryes, pants after God, and the posi
him, and communion with him, as the Souls hig
perfection.

1. Now, therefore, before I go any further, let this be well-weighed: Have you this *breathing* in you, which when you were dead in sin, you had not. This is the least degree of grace, if the soul be not thus breathing, panting, thirsting, longing after Jesus Christ, so that you cannot, must not, be satisfied, but in the enjoyment of him; verily you are dead, and the grace of God is not in you: so that it may be for a true discovery of your states. Consider, what your hearts do most breathe after, what they most earnestly pant for: Oh! Is it for Jesus Christ himself? The hearts of Carnal Worldlings are said *to pant after the dust of the Earth*, *Amos* 2. 7. that is it the carnal mans heart thirsts after: but a Soul in Christ breathes upward, the Treasures of Heaven it pants after, and will never be at rest, till satisfied with them.

2. This may serve to distinguish formal praying, from that which is of the Spirit in the Children of God. There's no such thing as the breathing, panting, crying, longing of the Soul after God, and Holiness, and Communion with him, in formal *saying* of prayers: the thing done, quiets the Conscience; but for God himself, the Soul thirsts not for: Therefore you that pray in forms in secret, and content your selves, in saying and repeating such a form of words, sure you have little or no breathing for Jesus Christ



Duties, the Heart is not exercised in
pantings for God: ye Souls, that pray
upon terrors, and no more upon the
ce, but you thirst not, breathe not after God
f, you may be short of the life of God in
you.

3. This may also encourage weak Souls, that have but broken words, to express themselves to God, yet your very Souls do breathe and pant after the Lord: verily the life of Christ is in you, if it be indeed so with you, and God will hear those breathings in you, *Lam.* 3. 56. *Hide not thine Ear at my breathings.* The blessed God will not hide his Ear from the breathings of his poor Children.

Onely let crying-panting Souls take heed, that this breath be not stopt nor intermitted: 'tis a most dangerous thing to intermit the breath of Prayer, that it grows weaker and fainter, it will be a sign unto you, and a sad one too, that the New-Creature is rather decaying, then increasing in you.

Be not contented with no more praying, then will just, as we say, hold Life and Soul together; that's to live at a very low rate; but just to live, if that. As breathing takes in the Air, revives, enlargeth the Natural Spirits, renders the whole man lively, and lightsome, and vigorous; so doth this constant Spiritual breathing with God, and after God; it enlargeth the Heart, revives the Soul, keeps freshness and vigour of Spirit in the way of God, when God comes in with a full gale upon the soul, how sweetly is it refreshed, how doth faintness, weariness, indisposition, go off, and the Spirit of a poor Creature is chearful with God, and blessedly delights

lights it self in him. Oh delight to b
in every way, where God breathes upon
his people, and where they breathe after
And let new living Souls take heed, by
how their Hearts do pant after the Earth and
and the Contentments of it: this will as
damp Spiritual Life, and breath in the Soul, as any
evil whatsoever: Lay your hearts to the fulness and
sweetnesses of the Lord Iesus Christ, and breathe
strongly for them, and those things will be but wind
and vanity.

4. But I must proceed: I come now to speak of the next Discovery of the New-Creature, and that is, it hath *new senses*; That you may see how fully it answers the frame of man, as a Living-Creature, and what a New Creation this is: As the New-Creature hath a new Nature, a new inward life, and hath a new breathing, so it hath new Spiritual Senses: So the Apostle, *Heb.* 5. 14. speaks of the *Exercise of Spiritual Senses*. And as the Natural Life is exercised and preserved by Senses, so is also this new Spirituall Life of the New Creature; which I shall mention particularly.

First, There is a *New Ear* given to this New Creature: This Jesus Christ hath frequently promised, that he would *open the Deaf Ear*: So *Job* 36. 10. *He openeth also their Ear to Discipline, and commandeth that they return from iniquity. The hearing Ear, and the seeing Eye, the Lord hath made even both of them*, Prov. 20. 12. By this opening the Ear, is meant the opening of the Heart; as 'tis said of *Lydia*, *Act.* 16. *Whose heart the Lord opened*: The heart is shut up naturally, and naturally cannot hear the voice of the Spirit,



Lord himself open it. A natural man
re then the voice of a man, and the Let-
Word: but when this New Creature is
he is enabled to hear the voice of Jesus
himself, the voice of the Spirit, *Joh.* 10. 27. *My
hear my voice.* A Soul can then say, This the
Lord speaks to *me* in special: This is the voice of
Christ that calls *me*, to come to him, and that Soul
comes; Jesus Christ speaks with a convincing, particular, powerful Word, and the Heart being opened
to receive it, obeys it as *his* voice: And so in every
Ordinance, 'tis the Voice of the Spirit of Christ the
New-Creature waits for; *He that hath an Ear to
hear, let him hear what the Spirit saith unto the Churches*, Rev. 3. last.

Secondly, The New Creature hath a *new seeing eye*: The eyes of the Understanding opened, to see into the blessed and hidden mysteries of the Gospel of Jesus Christ, saith the Apostle of the Natural man, *Eye hath not seen*, 1 *Cor.* 2. 9. And, *seeing they see not*, *Math.* 13. 13. But Christ speaking of called Disciples, saith, *Blessed are your eyes, for they see*, &c. They have a new sight of God in Jesus Christ, which sight doth *abase* them, and also *draw* them to Jesus Christ. The Vail being in part taken away, they can look into the things of God which they saw not before, the Scriptures begin to be unveiled, and they see beyond the Letter of them, into the Life and Spirituality of them. And thus the Lord Jesus promised of old, specially as to new Testament-days, *I will bring the blind by a way that they knew not, I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight.* &c. *Isa.* 42. 16.

Thirdly,

Thirdly, There is a *new power of T* the Soul, as another *Spiritual Sense*, which Soul had not to purpose. A new and bles of the good Word of Life, *Thy Word is swee the Honey-Combe*, Psal. 19. *How sweet are thy unto my mouth*, Psal. 119. 103. *If so be ye have tasted that the Lord is gracious*, 1 Pet. 2. 2. there's a *new taste* of the *bitterness* of sin; *The heart knows its own bitterness*, saith the Wise-man: A *tasting* of the special, free, and precious love of Christ: A *tasting* of the goodness of God in mercies. And thus there is a *savoury spirit* given to the New Creature, whereby he doth delightfully savour the things of Jesus Christ, and can speak savourily of them to others.

Fourthly, Adde to this a *new Smelling*, to which the Spouse of Christ often alludes in *Solomon's* Song, *Because of the savour of thy good Ointments*, Chap. 1. 3. speaking of Jesus Christ, who is as a new and precious Perfume to the Soul; *Who is this that cometh out of the Wilderness perfumed with Myrrhe and Frankincense*, Chap. 3. 6. So saith that Word of Promise, Chap. 4. 6. —— *His smell shall be as Lebanon*: And when Jesus Christ breathes in his Ordinances upon blessed Souls, it is as a sweet and delightsome Perfume to them.

Fifthly, There is a *new feeling* wrought as an effect of this new life, which the Soul hath in Christ, when a new Creature is in him. The natural man is *without feeling*, as a dead man is; let never so great a weight lye on a dead man, and he feels not: but now take a Soul created into Christ, and he feels a new *Weight* within him, *Heb.* 12. 1. Sin is not onely a burden;



he weight of guilt, but every corrup-
ben the sense of guilt is removed by Je-
is a *Weight* to the Soul, under which the
es out, mourns, groans to be delivered,
7. 24. *Oh wretched man that I am, who shall de-
liver me from the body of this death?* Sin hangs like a dead body about him.

*Use.* If the Gospel-new-creature is a *living* new creature, and doth exercise *Spiritual* Life, and hath *new spiritual senses*: Let this then be a word of Tryal to discover the state of your Souls. Can you say I that was dead, am alive? I was once spiritually dead without feeling, did neither see, nor hear, nor taste in a Spiritual way; but now the Lord, in rich grace, hath opened my deaf Ear, and my blind Eyes, now I have heard the Lord himself speak to my soul; now I have seen the Lord, and my Heart is taken with him: Now I savour the Word of Grace, and the Ministration of the Gospel is a sweet savour in Christ to me: the Name of Jesus Christ is as *good Ointment* to me: Now I feel a body of sin, and groan under it, and press after the destroying and crucifying of it. Souls, If this be not your Experience, you are dead: you are without the Life of God, and Christ in you.

Oh! go to God, sinners, as you have been exhorted, and cry to him to *open* your ear to hear, and your eye to see: Be convinced, that as yet your Ear hath been stopt, as to hearing the Lord himself speak to you. Oh say, Woe is me, that I am where the Lord useth to speak, under the Ministration of his Gospel, and yet he never spake to my Soul. Doth the Lord love me, and never speak to me?

Pity, Lord, Pity a poor deaf, blind, ſ
ry Wretch, and breathe life into me:
for the Lord's Voice in his Word, Now let
himſelf ſpeak unto me, and unveil my heart,
may ſee into the Myſteries of Jeſus Chriſt, and
favour them upon my poor Soul.

2. Let living Souls in Chriſt, *exerciſe* their Spiri-
tual Senſes, keep the Ear *open* to, and waiting for, the
Spirits Voice: be prying into the myſtery of God in
Chriſt, and all Goſpel-Truths, get a clearer ſight of
Jeſus Chriſt, till you ſhall be infinitely taken with
him, and love him for himſelf: And keep the heart
ſavoury, and the precious ſcent of Goſpel-grace up-
on your Spirits, and labour ſo to feel the weight of
the body of ſin, how it poyſeth, polluteth, cloudeth
the Soul, that you may come to that frame, to cry
out to be delivered from it. And let it be abundant
matter of praiſe to the riches of grace, that God
hath given life and ſenſes to your ſouls, which he
might have left under the death of ſin, to all Eterni-
ty.

5. The next Diſcovery of our Goſpel New-Crea-
ture, is this; namely, He hath a *new heart*. So *Ezek.*
chap. 18. 31. —— *Make you a new heart, and a new*
*ſpirit*, which the Lord hath in Free-grace promiſed
in the New-covenant, *Chap.* 36. 26. *A new heart will*
*I give you*: which I ſhall preciſely conſider, and ſhew
particularly, wherein the heart is made new.

1. The heart naturally, in its old corrupt frame,
is a *rebellious heart*, Jer. 5. 23. *This people have a rebel-*
*lious heart*; the uſual complaint of the Prophets.
Now when the Lord makes the heart new, he begins
to take away the *rebellion* of heart, as it naturally
oppoſeth



Word, Power, and Spirit of God, and
made obedient and pliable to the pow-
Word, the Spirit's Teachings, *Iſa.* 1. 19. *If*
*ling and obedient, you ſhall eat the good of the*
; *but, if ye refuſe and rebel ye ſhall be devoured,*
&c. *My people ſhall be willing in the day of my power,*
Pſal. 110. The heart, of it ſelf, is ſtubborn, obſtinate,
unwilling to ſtoop to the power of Truth, to yield
to Jeſus Chriſt: but when it is made new, it be-
comes of an yieldable frame, to the practical Obedi-
ence of Goſpel-Truths.

2. The heart as an effect of the former, is natural-
ly *hard* and *impenitent*, *Rom.* 2. 5. cannot mourn for
ſinne: But when 'tis made new, God makes it ſoft,
*Ezek.* 36. 27. *I will take away the ſtony heart out of*
*your fleſh, and I will give you a heart of fleſh*; which is a
ſoft and tender heart, whereby a Soul can pour out
its complaints to God: yea, the *heart will pour out it*
*ſelf like water to the Lord*, Lam. 2. 19. The Heart
receives impreſſions of truth, as by its ſoftneſs 'tis
more and more wrought to a new frame, as in the
hand of the Lord.

3. The Heart is naturally *proud*, and makes the ſin-
ner *ſelf-conceited*, and well-opinioned of his own
condition, and will not ſuffer the ſinner to abaſe
himſelf to God, and to take ſhame to himſelf: But,
when a new Work of God's upon it, the ſinner hum-
bles himſelf under the mighty hand of God, bears
his reproach before him, and cryes out, Oh! What
ſhall I do for an humble heart? Lord, take away, ſub-
due Pride in a wretched creature, *Jam.* 4. 10. Now
he becomes a poor ſelf-emptyed creature, undone,
helpleſs; and to a full Chriſt he at laſt goes.

4. The Heart is naturally *hypocri*
*pocrite in heart heaps up wrath*, Job 36.
God makes the heart new, then it beg
*cere*, in some good measure, for God: before
deceived sinner, thought he did all with a good
that he did bear much upon, that he did all w
good heart: but when God shews him his heart,
the Candle of his Word and Spirit, then the poor
Creature sees what a Hell of Hypocrisie was, and is,
within him; that he acted in all Duties, as from him-
self, so to himself, and not uprightly unto God: But
when the Lord new frames the heart, then the Soul
is after new, sincere, holy aims for God in all it does,
is most abated for selfish and hypocritical mixtures,
and would account nothing well done, but as God
is designed in it, and labours to walk in *simplicity* of
heart, and *godly sincerity*, *as of God, and in the sight of*
*God*, &c. 2 *Cor.* 1. 12.

5. The old Heart is full of all *uncleanness* and *im-*
*purity*, and cares not to be cleansed: So saith Christ to
the Jews, *Mat.* 23. 27. *Within you are full of dead*
*mens bones*, (*rottenness*) *and of all uncleanness*. But now
when the new creature is forming up, then the
Heart is after purifying; *Purifie your hearts, ye dou-*
*ble-minded*, Jam. 4. 8. Then, what a blessedness would
a pure heart be, saith a poor Creature? Oh! that
my heart were cleansed! *Wash thine heart*, saith *God*,
*Jer.* 4. 14. Oh! that it were washed, saith the new
creature. And this is one of the most special Works
a new Creature will be after, as he is more formed
up in Holiness, to keep the Heart pure, as a Temple
for God.

6. The



naturally is *dead*, as already hinted,
its own *deadness*: but when renewed,
*doth live that seeks* God, *Psal.* 22. 26.
mourns over its own deadness, and cries
Quicken, Oh quicken me, oh God! No Du-
well performed then, but as the Heart lives, in
measure, in that Duty. Now it feels its own
hardens, pollutions, lusts, corruptions, carnality, ear-
thiness, and bewails it before the Lord.

7. The Heart is naturally divided between Christ
and the World, Christ and Lusts, *Hos.* 10. 2. *Their*
*heart is divided*: But under its renewings, the heart,
as to the main bent of it, makes a *whole* close with
Christ; the great business of a soul then is, to give
the whole heart up to Christ, and fears he can never
do it fully and singly enough; and when the heart
lusteth after other things, so far as it is renewed, it is
fetcht in again to Jesus Christ.

8. The Heart of it self is *unbelieving*: Take heed
*least there be in you a heart of unbelief*, Hebr. 3. Now
when the heart is made new, there is a *Work of Faith*
*with power*, 2 Thess. 1. 11. And then the soul is made
sensible of that bitter Root of Unbelief, that is natu-
rally in their hearts, and they finde it the hardest
work in the world, to believe on the Lord Jesus
Christ, for the remission of sins, to fix on Promises;
And that a believing heart is a special gift of God,
and a work of the Spirit; which while a poor sinner
was shut up under Unbelief he felt not.

*Use* 1, To *unchanged* persons, who are the *same*
*in heart* as ever they were; Oh learn by what hath
been opened, what is the natural make and frame of
them; There is in you a Rebellious Heart against

the Lord, and wilfull obstinacy against
Spirit; and therefore 'tis, that you cast
the Lord from you, and in your hearts de
say, This is not the Word of the Lord, and
not obey it: You have hard and impenitent
and therefore you do not mourn for sin: you
proud hearts, and are well-conceited of your con-
rion, though damnable; and therefore you do not
humble your selves to God: you have hypocritical
hearts, and see it not, full of a Hell of Uncleanness,
dead in sin, and without feeling, a heart divided
between Christ and the World, unbelieving, and yet
say, you have Faith: If thou canst not make out a
newness upon thy heart, as we have shew'd, thou
hast still thine old heart, with its Lusts, and thy estate
is as yet damnable, let thy knowledge, profession,
outward blamelessness, be what it will.

2. Oh therefore; let this Word be yet for further tryal of your estate. Can you say to the praise of free and rich grace, that God hath, in some measure, taken away your *Rebellious Heart* from you, and you can stoop and yield to the power of Truth, and rejoyce in it, that God hath made your heart soft in some measure, and the pride of your hearts, in the false conceit you had of your selves, hath a stroak from God upon it, that God hath shewed you your deep and cursed hypocrisie, and how your heart was divided, and was wholly unbelieving; And that the Remnants of these wickednesses in you, of heart-rebellion hardness, pride, hypocrisie, pollution, unbelief, are your greatest burden, and you mourn over them daily.

If



your Experience, let that man or
, he or she is a hypocrite and unbelie-
it not &c.
fore, let it convince you, and exhort you
and fall down before the Lord, and beg him
pen your hearts (which naturally are shut up in
ss) and to abase you in the sense of your Re-
llion, and that he would even do this for you in
much mercy, to take away a rebellious, hard, proud
heart from you, and would make your hearts pliable
to the Word, make them soft and humble before
him, and to close, with the whole heart, with Jesus
Christ, through a work of Faith upon you. Do this,
in the fear of the Lord, and through his grace coming upon you, and see what God will do for you; and you will be your own Wonders, that ever such abominations should lye hid in your hearts; & yet you not be confounded in your selves in the sense of them.

4. Let Souls that are, through infinite grace, under some heart-renewings know, that they have never done with this Work, till they come to glory: yea, Soul, thou hast depths of *rebellion, pride hypocrisie, pollution, unbelief*, which yet thou hast not reacht to; and therefore as thou must ascribe all to Grace, for what the Lord hath done upon thee, and remembers, to thy greater humbling, how much ado the Lord had with thee, to bring thy heart under so much as it is; so to consider, that the Candle of the Lord must more and more search thy dark and deep heart, and 'tis to be thy daily work, or else all these evils will again much prevail upon thee.

P 4 Love

Love therefore a searching Word f
vants of Christ that are over you.

6. The next Discovery of the Gospel
ture is this; namely, *The Gospel New-Cre*
*new affections.*

Briefly to instance in some of the chief.

1. The New Creature hath *new fear*: The fear of an Eternal Condition, that first usually seizeth upon a convinced sinner; the fear of a just and angry God against sin; and, at last, upon its renewing, a holy awful fear of God, as great, and holy, and good; a fear of sinning against him, and that because he is gracious; Naturally this affection of fear in a Carnal heart, is conversant about the loss of outward things, about shame in the World, and the like: and so far as it respects God, his Soul, 'tis a slavish fear, of breaking out of some grosser sins onely, least God should damn him: but not fearing the Lord with a gracious Son-like fear, a fear that purifies the Heart, a fear that is mixt with a blessed *love* of God, and delight in his ways.

2. The Heart is exercised with *new sorrow*: A godly sorrowing for sin, such sins which were once the delight of the Heart; such a sorrowing, that works an *indignation* against the Darling-sins, a raking of a kind of *Revenge* of our selves for it, a vehement *desire* after pleasing of God, and Holiness, 2 *Cor.* 7.11. There is a sorrowing over a crucified Christ, and a sorrowing after him: And well is a poor Soul, when it can go in secret, and have this affection most exercised, with sighs, and groans, and tears, and sad complaints against it self.

3. There



a *new joy* by degrees instilled in the
which though there are various measures,
ldren of God, yet every New-Creature
as far, though not in that vigour of Spirit
ould do, that (when the Spirit is free from great
temper) it can say, he hath some joy that he is
liver'd from the dominion and thraldome of lusts,
that 'tis its joy to go before God; *I will go unto God,*
*my exceeding joy*, Psal. 43.4. Even when under some
disquietness of spirit; as verse 2, *why doest thou cast*
*me off?*

Yea, will a poor soul say, God and Communion with him, (could I see his face) would be my greatest joy. And the carnall joy of the heart, when it breaks forth, leaves the soul but more in heavinesse, and the New-Creature would have his joy run spirituall.

4. Upon this the New-Creature hath *New delights*; The word of God becomes his delight, seeking the face of God, and the people of *God*; *Delight thy self in God* Psal. 37. And *his chief delight is in the Saints*, Psal. 16.3. The heart cannot, as it could formerly, delight it self in folly, and in vanity, and in vain carnall wayes and people, but is rather burthened with them.

5. The Soul is raised and engaged *in a new Love*; The heart is taken with Jesus Christ above all things, and Loves Him most; and Loves God because he is Holy, Loves his word, and Loves those that Love him most; Every New-Creature can say, as *David*, I Love the Lord, *Psal.* 18.1. & 116.1. Yea the soul is brought to Love Jesus Christ for himself, He is the Beloved of the Soul, and not onely

the

the grace, and peace, and blessing, and
gives. And to Love Jesus Christ,
it to the utmost, is the frame of soul th
presseth most after, and he would ge
more purged, mortified, spiritualized, that
go forth in Love to Christ more strongly and
ly, and enjoy the precious perfumes of his
more constantly.

6. The Soul is raised to a *new hope*; A new hope of Heaven and Glory, which before was feigned and deceitfull; Now the soul is after a well bottom'd, reall, lively, hope of Heaven; *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again to a lively hope,* &c. Oh! the new and blessed hopes that a soul doth more and more reach to, (when distemper and darknesse is not upon it) of seeing Jesus Christ as he is, Living with Him for ever, of being perfectly sinlesse and holy, of joyes that shall be endlesse, of being swallowed up with divine glory, when the spirit of the Father doth breathe most sweetly, and mostly raises the heart to glimpses of Heaven.

*Use.* As we go along, we would put things to try-all; therefore say, in good earnest, Soul, Hast thou had new fears upon thy Soul, as to an eternall condition? and is the fear of sin, and of the living God upon thy heart? and doth this fear keep thy heart awfull and watchfull? say, Hast thou had new sorrows for sin, and 'tis thy trouble they are no more abundant? Canst thou joy in going to God, and in the word of his grace, and are spirituall things thy delight? Doest thou find a heart-closing Love to



above all, and canst thou Love God
holly, and thou wouldst be like unto
thou new experienc'd hopes of Heaven?
l, Do all thy affections run in a *new channell*,
stream of them, in the main, turned from
d and vanity, to the Ocean of God in Christ,
fulnesse, goodnesse, love, grace, and glory? and that
when thy affections, or any one of them are diverted,
and turned aside, thou canst and doest go to God to
have them fetcht in again, and thou wouldst have all
the affections of thy Soul run freely, clearly, spiritually, fully, strongly upon Jesus Christ? and thou
art humbled, that they are carnall and worldly in any
measure?

If this be not thy case, but the affections of thy heart are wholly fleshly & worldly; thy fears, thy sorrows are about worldly things; thy joyes, thy delights about carnall pleasures, and worldly encrease, thy Love goeth after the world in an interrupted unmortified course, thy hopes going forth about great things for thy self, and thy hopes for Heaven, lye at all uncertainty, and thou doest suffer it to be so; verily, thou art unchanged, and hast no part as yet in New-Creature blessednesse.

Onely let me add this Caution, that in this matter of the New-Creature, you take the whole frame together; And therefore do not rest *onely* in this, that you have had your *affections* something stirred in hearing the Gospel, some fears, and sometimes the heart a little melted, and some joy, for a time in the Word; which affections may sometime stirr in a soul, whose heart is not subdued and changed, and so it weares off again; but carry your selves back

to

to what I have said, that you main
Rebellion, Pollution, Hypocrisie, Un
heart; that these be in good earnest, still
in you.

3. And so also for reall Converts, though
should labour to preserve your affections, lively,
voury, yet look mostly to the sincerity and spiritu-
ality of them, or else when they wax faint again,
(as that may be,) you be at a great losse of your
consolation; neither do you alwayes measure your
selves by the stirring and overflow of affections, but
rather by the abasement of your spirits, hearts, purity,
and sincerity, and the holinesse of your affections,
and your acting faith, in all your duties, which will
procure a more lasting way of peace and Comfort;
though when thus rectified, the going out of strong
and tender affections is exceeding sweet and preci-
ous, and most desireable by all Saints.

(7.) The next discovery of the New-Creature is this, (which I may consider with some distinction from the former); *The Gospel New-Creature hath new thoughts.*

By the *thoughts* I understand the pondering, mu-
sing part of the mind, (that I may speak plainly to
all,) The imaginations, fancies, purposes, medita-
tings, musings, of the mind of man, which are ve-
ry much alter'd, where there is a *new* and divine
work and power in the Soul.

To this the Prophet speakes, as to saving con-
version, Esay 55. 7. *Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return to the Lord*, &c. So that a Soul return-
ing to the Lord, forsakes his vile thoughts, and
doth



way to them, and feed them as before.
14. How long *shall thy vain thoughts*
*thee?* And Psal. 119. 113. *I hate vain*
*s, but thy Law do I love.*

shew a little, why the thoughts of the heart
ll be changed; and then more particularly,
how.

In a naturall heart, *All the imaginations of it are evil continually*, Gen. 5. 6. *They became vain in their imaginations, and their foolish heart was dark-
ned*, Rom. 1. 21. Where the thoughts, as issues of the lusts, do rove to and fro at full liberty, without any effectuall controle.

1. As first, *Atheisticall thoughts*; secretly deny-
ing God, his Justice, Holinesse, Word, or that God will not Judge sinners according to the rigour of his word; *Thou thoughtest* (saith God) *I was al-
together such a one as thy self*, and, Psal. 50. 21. *The fool hath said in his heart there is no* God, *Psal.* 14. 1. For when he sins against him presumptuously, he doth strike at his very Being, Justice, and Holinesse, and either saith in his heart, There is no God to Judge him, or secretly wisheth there were none.

2. *Profane thoughts*, according to the most pre-
dominant lustings of the heart, do act a naturall heart; As vain, unclean, proud, worldly thoughts, which are in contrivance to *make provision for the lusts* of it, the heart even continually exercis'd with unclean, proud, wrathfull, revengefull, or covet-
ous practises; therefore, saith the wisdom of God, *Prov.* 15. 26. *The thoughts of the wicked are an abo-
mination to the Lord; Out of the heart proceed evil*
*thoughts,*

*thoughts, Adulteries, Murders, Th*
15. 19. The evil thoughts get up and
adnesse, and then they purpose and
acting of it, and set the whole man on
provision and to effect it; which thoughts
drawn forth by sinfull objects, or the working
fancy, and the devil working by both, do
forth into abominable practises, unlesse restrained
by the Lord; for indeed the fancy, the imagina-
tive faculty is the very forge of the devil, where
he frames all the wickednesses, that is brought
forth.

Now these being the naturall actings of the thoughts of the heart as unchanged, there must necessarily ensue a New working of thoughts upon the change of it.

Onely observe by the way, by this any sinner may know how it stands with his soul; If Atheisticall, prophane, unclean, worldly thoughts, carry the heart an end, and rove up and down at liberty, and the heart even delightfully feeds on them, without going to God, and mourning over them, for their purging and mortifying, and no, or but an unwilling resistance of them; how dwelleth then the grace of God in thee? verily not at all; And therefore reflect upon thy self, for by this thou mayst know the state of thy heart, and thy lusts are yet in their strength, and rule in thee, and will post thee to Hell, if the Lord meet not with thee.

A gracious heart hath bubling up of such thoughts, and the devil casts in suggestions to set them a work, but they lodge not there long, but they are resisted and purged.

Take



these notes of a carnall unchanged

a soul maks little or no conscience of
Thoughts are free, say wretched souls, but
proverb suggested by the Devil. (2.) Such a
not humbled, doth not mourn for wicked
but only looks to the outward man a little,
(3.) such a soul doth not bring them to the blood of
Jesus Christ to be purged. (4.) He doth not conflict
with them; resist, check, hate them. (5.) He doth not
watch the thoughts of the heart, nor labour to set
them upon holy objects; If it be thus with thee sin-
ner, thy heart works wickednesse, and thou art
loathsome in the sight of the holy God, who know-
eth and observeth all thy thoughts afarre off, *Psa.*
139. I will one day reckon with thee for them;
what doest thou but even deny God to be the great
searcher of hearts, the All-seeing God, who canst
not how vain, vile, wicked, unclean, profane,
loathsome, deviliſh the thoughts of thy heart
are?

But wherein doth this newnesse of thoughts shew it self.

1. The New-Creatures thoughts are changed as to himself; who thought well of himself, as to Heaven and happinesse before, but now sees himself vile, and hath worse thoughts, of himself, then any one in the world can have of him.

2. He hath *new thoughts of* God; New thoughts of his Holinsse, and Justice, and Greatnes, & Glory; Oh! how great is God, how Holy, how Just! & so is greatly abased before him. He hath new thoughts of his goodnesse, grace, and love to poor Sinners, upon

which

which the thoughts do much work, th
miration and praise; and the soul delig
and gracious musings of it.

3. He hath *New Thoughts* of Jesus Christ,
Person, Grace, Blood, Righteousness, Spirit, W
People. Before he had poor, low, empty, carnal, un
voury Thoughts of Christ: but the heart being chan
ged, and the Mind enlightned by the Holy Ghost, the
Thoughts work towards Jesus Christ, the Soul hath
deep and serious thoughts of his grace and love, pre
cious thoughts of him.

4. He hath *new thoughts of Eternity*; of an Eter-
nal condition which must possess the Heart, what
may become of his Soul: What will it profit to gain
the World, and lose his Soul? How he may treasure
up for Heaven, make sure work for Heaven, what
ever be his condition in this world: and the serious
and frequent thoughts of this, do much poise the Spi-
rit of a Believer.

5. He hath new thoughts of the ways of God, and
Holiness, before he thought basely or notionally of
them, now he hath *real* thoughts of Holiness, and of
the ways of Jesus Christ, he doth believe, and finds
a reality in them, and hath good thoughts of them, as
to engage his Soul to them.

6. He hath *New Thoughts* of Holy People, whom
before he esteemed Hypocrites, and Pharisees, Facti-
ous, and the like; That their strictness was their
Pride and Hypocrisie; but now he honoureth them
most, is humbled greatly for such thoughts of them,
and prizeth them as the Excellent of the Earth, and
their company will be most desirable, and most de-
lightful to him, *Psal.* 16.

*Use* 1.



sinners, that you do go to God, and get
possessed with such thoughts of God as
How great, how just, how holy he is! and
make you tremble at going on in your pol-
as any more. *Bethink* your selves of the state of
your souls, and of an eternal condition: saith *Da-
vid. I thought on my ways, and turned my feet unto thy
testimonies*, Psal. 119.59. Bethink your selves how
short a time it is e're an eternal condition shall pass
upon you, and how long the blessed God hath wai-
ted to be gracious to you; and get new thoughts of
Jesus Christ, and get to his feet, and make a resign-
ment of your selves to him; and then your thoughts
will go after more excellent and soul-quieting, and
soul-delighting Objects, then hitherto you have bin
exercised with.

2. To such as are new Creatures in Christ, and
have *New Thoughts* of themselves, of God, his Ju-
stice, Holiness, greatness, graciousness, of Christ, of
Eternity, of the ways and people of the Lord, let this
be a word of Exhortation to you, to look to your
Thoughts: saith the Wisdome of God, *Prov.* 23.7.
*As he thinketh in his heart, so is he.* A Soul is before
the Lord, according to the thoughts of his heart. Oh
take heed of giving way to and feeding vain, unclean,
unholy Thoughts of any kind: and let me press it
upon you with these Motives.

1. Consider, that *such thoughts are your sins*, lay
that to heart. God may justly damn a Soul for unho-
ly Thoughts; Know thou mayst commit Adultery,
or Murder in thy Heart, though it break not forth
actually. *If thou hast done foolishly, in lifting up thy
self, or if thou hast thought evil, lay thine hand upon thy*

*mouth*, Prov. 30. 32. This will help to ke
in awe.

2. That God's Eye is strictly and contin
on the Thoughts of thine Heart, *Psal.* 139.
therefore *David* cryes out to God, to tear
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this, that the jealous Eye of God is upon every
Thought and Motion of his Heart to sinne, it would
make him look closely to the Thoughts of his
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3. Consider, that evil Thoughts and Musings of
sin are the beginning of all open wickedness, *Jam.* 1.
15. *Then when Lust hath conceived, it bringeth forth*
*sinne*, and such Thoughts are usually set on fire by the
Devil.

4. *They do defile the soul*, Mat. 15. 20. *Out of the*
*heart proceed evil thoughts*, &c. *These are the things*
*which defile a man*: Which defilement unfits the soul
for communion with God; they make a filthy pud-
dle in the soul: and what a cale is a poor Creature
in, to come to God, in Duty, in such a pickle.

5. Evil Thoughts do *pervert the Heart* from *God*,
which should be *fixed* upon him; they draw away
the strength of the Heart from God; they suck up
the juice and marrow of the Heart, which should
be spent in Spiritual things in Jesus Christ.

6. Such Thoughts do *grieve the Spirit*: Nothing
more; the Spirit cannot delight to teach and com-
fort, when the Heart is mostly acted by foolish and
unholy Thoughts.

7. When such Thoughts are acted in the Soul,
God may *leave you to the power of them*, to break out
to some grievous fall, and so may shipwrack your
peace



comforts for a great while, and go with
ses, and it may cost you much bitterness,
you are healed.

If vain, carnal, Thoughts, are not resisted at
out given way to, they *are hardly* checkt, and sub-
ued, and turned upon other Objects, and therefore
to watch the first Risings of them.

Now, not one of these Considerations, but may
make a Child of God to tremble, how he lets forth
his heart into vain, carnal, idle, defiling-thoughts,
and musings, which do so much waste a gracious spi-
rit, and lay him open to such woful dangers as these
are.

To help a Child of God in this Spiritual Work, of
looking to, and a holy ordering the Thoughts of his
Heart;

1. *Be deeply humbled to God*, with abhorring and
loathing, for Atheistical, unclean, proud, vain, foo-
lish, worldly thoughts, that croud in upon you:
when you make them your burden, you will be the
sooner eased.

2. Delight thy self much in the Word of God,
not onely in Publique Hearing, but Daily Reading;
and not onely Reading, but *getting some good word*
*upon thy heart*, that may *season* thy Thoughts and Affe-
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*how I love thy Law, it is my meditation* ...
sed and holy practise, worthy a graci...
deed: you have one word specially, that ...
much on his heart, out of the Books of ...
we know not whether any other Scripture ...
then extant) 'tis that of *Exod.* 34. 6. where the ...
saith, he will proclaim his Name and Glory: *The Lord God, merciful and gracious, long suffering, abundant in goodness and truth*, which you have in *Psal.* 103. 8. *Psal.* 86. 15. & 145. 8. Happily one of those sweet words, which he often magnifies: how hath a single word dwelt upon the heart of a Child of God, and hath kept the heart savoury for Christ?

3. The next Remedy against such Thoughts, is, *Much Prayer*; diligence, fervency, powring out the heart to God, till the heart melts, and runs forth sweetly, spiritually, and is engaged with God, and hath a sight of him, and a divine impression of God's Majesty left upon the Soul.

4. Get more and more *brokenness of heart for sin*; when the Heart hath been broken, 'twill not so easily get into Vanity again: At least, a Child of God should take care that it should not, when the Heart is broken and mourning, the Spirit doth wonderfully in that work refine the Heart: All the sleightness, vanity, defilement, distraction, that comes upon the New-Creature, is mostly for want of this.

5. *Mortification of that Corruption*, that is most apt to stirre, doth much cure our thoughts: Inordinate Affections are the Saints greatest Evils, and do bespeak an unmortified heart, as to what a Child of God should still be pressing after; even to be dead and crucified with Christ. *Those that are Christs have*



... *their Affections and Lusts*, Gal. 5.

... contending for a *Spiritual Heart*. So far as ... heart is spiritual, it acts spiritually: 'Tis the ... lity of Heart, that works-up all those frothy di... pers that defile us. *Paul's* corruption was much let out upon him, when he cryes out of the carnality of his Heart, *Rom.* 7. which should be the daily complaint of God's poor children.

7. A great help to the preserving the Thoughts of the Heart, according to the New-Creature, will be to consider, *How precious the thoughts of God are to his People*, Psal. 139. 17. *How precious also are thy thoughts, O God, unto me? How great is the sum of them? If I should count them, they are more in number then the sand*, &c. *David* in *v.* 2. was considering how God's Eye was upon his Thoughts, and 'twas a means to rectifie them: and then *David's* thoughts run forth in the sweet and blessed apprehension of the preciousness of God's thoughts to him, from all Eternity, and in the ways of his Covenant towards him: If God's thoughts to us be holy and precious, and ever towards us, the thoughts of his servants should be so also, and as little common and unsavoury as may be.

More particularly, let us yet consider, what blessed, and excellent, and glorious things, such as are New-Creatures in Christ have, to exercise their thoughts about.

1. Gracious Soules have the Attributes of God to exercise the thoughts of their Hearts in; the In-

finiteneſs of God, his Greatneſs, Holi
A bleſſed Exerciſe for Saints indeed !
the Scripture-Saints ſweetly taken up with
plation and admiration of the Excellencies o
himſelf, *Thou art glorious in Holineſs*, Exod. 15.
ſaith *Moſes*. But, *Thou art Holy*, ſaith *David*, P
22. *Oh how great is thy Goodneſs !* *Pſal.* 8. 3.
as might be abundantly ſhewed; and the exerciſe of
the thoughts this way, hath a powerful influence up-
on the Heart, as to its *abaſement*, *purity*, *ſincerity*.

2. Saints have the *riches* and *freeneſſe* of the grace of God, in Jeſus Chriſt, towards poor ſinners, *to be taken up* withall: Oh the free, rich, diſtinguiſhing grace of God to a poor Creature, that was poſting to Hell, that was a Rebellious Wretch, a vile Hypocrite, the worſt of ſinners, the moſt unlikely to be converted of any ſinner in the World. We have *David* and *Paul's* heart ſwallowed up in this above any other; as *David* in many Pſalms, is in the admiration of grace; and *Paul* in moſt of his Epiſtles, makes it his great ſcope, as the great Argument, to be not onely believing, but humble, and holy, and heavenly, all their days: ſpecially, *Col.* 1. and *Epheſ.* 1ſt, 2d, and 3d Chapters.

3. Saints have the unſearchable Riches of Jeſus Chriſt, to take up their thoughts with, the Excellencies and Dignities of his Perſon, the Beauty and glory that is in him, the depths of his love, the matchleſs price of his bloud, his bowels to ſinners, his care of his Churches: Oh theſe are things worthy the thoughts of Saints indeed!

4. They



ve to take up their thoughts, the glo-
neſs of the forgiveneſs of their ſinnes:
ſſed ſtate! a ſtate of forgiveneſs in the
Jeſus Chriſt, is! *Bleſſed*, oh bleſſed for ever,
*whoſe iniquities are forgiven. Bleſs the Lord,*
*ſoul, who forgiveth all thine iniquities*, &c. Pſal.
3. *God hath not appointed me to wrath, but to obtain*
*ſalvation through my Lord Jeſus Chriſt*, 1 Theſſ. 5.
Oh bleſſed extaſie, for a poor called pardoned Belie-
ver to be in!

5. Such as are New Creatures in Chriſt, they have *the Myſtery of the New Covenant*, the everlaſtingneſs of it, to bring their hearts to, and *to work the Promiſes* thereof upon their hearts, to muſe on the returns of their Prayers, to behold the continual Providences of God towards them, and his ways of mercy and kindneſs to them.

6. They have the ſhortneſs of their time, the vanity of their lives, the certainty of Death to muſe on; *Lord, make me to know the number of my dayes, that I may know how frail I am:* Yea, they have a future and eternal ſtate of bleſſedneſs and glory, to have their thoughts ſwallowed up into; That they ſhall one day ſee Jeſus Chriſt, as he is, in all his glory, and never look off him any more: they ſhall do nothing elſe but love him, enjoy perpetual communion of Saints, be praiſing, admiring, adoring the bleſſed Majeſty of God for ever and ever.

Oh! If there are such excellent and
or the thoughts of the holy-ones of G
ercised in, Oh! what base Dunghill h
uch, hat pore upon nothing but earth and
it not be so, with such that have tasted the go
sweetnesse of those things, that have a reall sub
stiall soul-filling goodnesse in them; What matter
of Complaint to Gods poor Children, whose hearts
are too too apt to sink earth-wards, poys'd with
weights that they cannot keep them up in the vi
sion of God, his Christ, and what ever is blessed in
him; Oh! when the thoughts of your hearts must
be taken up with your Callings, which cannot be
done without it, keep a watch over them, let them
not run forth to sinfull distempers, but that you may
be fit to go to God, and converse with him, and get
the blessed savour of these things upon your hearts,
and do not let out your thoughts to idlenesse, and
soul-defiling vanity, and feed upon vanity, when
there are such solid glorious things to feed upon,
which you expect to be taken up with in, an infinite
unwearied delight, to all eternity.

And do not suffer the Devil to take up his abode,
by his subtle and suddain suggestions, or more close
insinuations upon you. If he make his inroads, re-
sist, check, defie, with abhorrency, his first at-
tempts, before he work up corruption in you; And
remember still, your spirits and bodies are the Tem-
ples of God, and *the Temple of God must be Holy*,
1 Cor. 6. 19, 20. *What? know ye not, that your body is
the Temple of the Holy Ghost that is in you, which ye
have of God, and ye are not your own; for ye are bought
with a price, therefore Glorifie God, with your spirits
and*



*...eth are Gods*; And thus much of this
...dence of the New-Creature, in the
... of his thoughts, and the acting of

The Eighth discovery of the New Creature, is

The New-Creature hath a *new lip*, a *new tongue*, let
...le to speak of God, and for God; And this also
shall a little insist upon; Saith our blessed Lord;
*A good man out of the good treasure of his heart, bring-
eth forth good things*, Mat. 12. 35. Good, and whol-
some, and savoury words; To this we find the
Holy Ghost in the Scriptures often pressing; Saith
the wise man, Prov. 20. 15. *The lips of the know-
ledge are a precious Jewell*; *The mouth of a righteous
man is a well of Life*; *The lips of the righteous feed
many*, Prov. 10. 11, 12. So the Apostle; *Let no cor-
rupt communication proceed out of your mouth, but that
which is good to the use of Edifying, that it may minister
grace to the hearers*; Ephes. 4. 29. *Let your speech
be always with grace, seasoned with salt*, &c. *Col.* 4. 6.
By which places 'tis evident that a special discovery
of the New-Creature is herein manifested.

1. The New Crearure hath a *New tongue*, to
speak *Savourly*, and *Experimentally* of the things of
Christ, and the work of the Spirit, Because that
which the heart is exercised with, it will be bringing
forth. Out of the abundance of the heart the mouth
speaketh; An evil man out of the abundance of evil
in his heart bringeth forth evil things, As a good man
doth good things, *Matth.* 12. 25, 8. If the heart and
affections be spiritually exercised, the Tongue will
be speaking forth.

2. Because

2. Because thereby A New Cre
give glory to God; they speak of the
works, goodnesse, grace, and the wo
Love of *God* to poor sinfull Creatures;
by *God* is much glorified; *Come and hear, all*
*fear God, and I will tell what he hath done for my*
Psal. 66. 16.

3. Gracious hearts, *do* hereby, *stirr up the grace of Christ in them*; tis like the blowing of a spark, and makes the heart to glow ere it is aware; gracious Conference is the very breath of the Spirit, which kindles all our graces afresh; as it was with the Disciples going to *Emaus*, Luke 24. 32. *Did not our hearts burn within, while he talked with us by the way.*

4. Good Souls do not onely profit themselves, in receiving good, but they profit others; one of the best wayes that we do good, in profiting weak Saints or sinners; how hath a word spoken from a savory person, humbly and wisely, dropt in upon the soul of a sinner, which hath bin its first awakning. And so upon a poor weak tempted Child of *God*; how seasonably hath *God* ordered a word for a poor soul from conference with another?

*Use.* If a New-Creature in Christ hath *a new tongue*, as well as a new heart, Then let it be for conviction of sinners, whose tongues as well as hearts, are exercised in vanity, altogether in profane, or vain, or carnall, or worldly discourses; This shewes there is no good treasure in the heart; The Apostle *James* followes this conviction very closely, and makes it the Character of a carnall pretending Believer, of false and dead faith, Jam. 1. 26.

*If*



*ng you seem to be religious, and bridleth*
*but deceiveth his own heart, this mans re-*
. Tis but a *seeming* to be religious, a *vain*
; where the tongue hath a carnall Liberty;
calleth the Tongue, *A world of iniquity, set*
*re of Hell*, *James* 3. 6. *an unruly evil, full of*
*y poyson*; verse 8. The evils of the tongue that
speake a sinner unregenerate, are these; and they
are frequent among this generation.

1. *Speaking evil of the spirit of God*, and wayes of *God*, and people of *God*; Oh! such say they have the Spirit, that they be Holy, and they are so strict, that they will not do such and such things as others do; This is a degree of Blasphemy, and borders upon the brink of the unpardonable sin. These are styled by the Apostle, *Revilers*, 1 *Cor.* 5. 11, & 6, 11. and they, as such, *shall not enter into the kingdom of Heaven.* The giving out of the Spirit upon plain meaning-people in the measure it now is, is a new thing, but not therefore to be despised and reviled.

Every Town ad Family almost doth abound with this wickednesse, and dreadfull provocation, and 'tis the saddest signe upon the generality of people whatsoever; onely, 'tis to be hoped, they do it through *Ignorance*, as *Paul* did, 1 *Tim.* 1. 13. and God, as he hath done, may humble, and convert many of them, to the praise of his grace; onely let sinners that have bin frequently shew'd the desperate wickednesse of such speeches, of scoffing at the spirit, and holinesse, and call it Hypocrisie, tremble least God give them up, when they sin against conviction, and the clear light of the word in this matter.

Had

Had I time to reason a little, in
the Lord, with such souls; why, Con
and in good earnest; Can you be so sott
wilfully blinded, that have heard or read t
tures, to imagine that you are God's, and C
and *have not the Spirit*, and are not made *Holy*,
crying to God that you may be Holy? *He that*
*not the Spirit of Christ is none of his*, And *without*
*linesse you shall not see the Lord*; How dare you then
in the Atheism and devilish wickedness of your
hearts, scoffe at the very Name of the Spirit and
Holinesse? The lowest place in Hell will be yours,
that have bin so often admonished of this, unlesse
God smite you to the Earth for it; True Converts
have the saddest humiliation for this sin, as they have
bin more or lesse guilty of it,

2. Or you that are not so desperately carryed forth, in this open ungodlinesse of speaking evil, of what you know not; But yet make little Conscience of lying, for your profit, or in excusing a matter, so you may do it covertly, and count it a veniall small sin; or you, that when provoked swear profanely, and desperately, tearing the Name of the great and dreadfull God, wreaking your anger and wrath upon the Name of God, and the blood of Christ; your Tongues are set on fire on Hell, and the Spirit of disobedience, the devil, worketh in you; not a drop of the grace of God in you.

3. Or you who have your *petty Oathes*, by your Faith, by your Lady, and by Creatures; Or make mention of the Name of God, and Lord, in your Ordinary discourse, vainly, and as a by-word, crying, Oh Lord, upon every slight occasion, and for



and *Christs sake*, do this, and this, in
matters; verily there is noting of
re upon you; And yet these great
s you call your infirmities, and 'tis
rmity to swear when angry and provok-
and you say you forget your selves, when
mention the Name of the Lord God sleightly;
through ignorance plead for it, that you may do
I tell you, souls, they are your reigning dam-
sins, who are frequent in them; And in car-
prayerless families, as most are, how oft in a day
may these ungodly speeches be heard, by men, wo-
men, and children? If the fear of God were upon
you, or any work of grace, you durst not do it, nor in-
deed, could do; Therefore do but observe your selves
a day, and see how often you are here guilty, and
tremble before *God*, and go and humble your selves
at his feet, that you may find mercy, and have ano-
ther heart and mouth given to you; Pray, and cry,
and waite for the good treasure of the word of
grace in your hearts, and 'twill be otherwise with
you.

4. Yea, you who are engaged in *worldly discourses*
on the *Sabbath* day, in your families, at your
doores, in the Streets; in idle and vain jesting;
you are not of *God*, born again by his spirit, you
take no delight in the word of *God*, the meditation
of your heart is not in it, you speak little of it, be-
cause you savour it not; Tremble you worldlings,
who shew it this way, at that word, 1 John 4. 5.
*They are of the world, therefore speak they of the world,*
*and the world heareth them*; If ye are of the world,
you are not, as yet, of Jesus Christ, the power,
love,

love of this present World ruleth [illegible]
may damn you for ever.

Know, sinners, you that make little [illegible] vain, profane words, (though you prete[illegible] some conscience of your word of promise to [illegible] your credits sake, and so think you have grace; which a *Turk* will do) that by your words you [illegible] be judged; And of *idle words you shall give an [illegible] at the day of judgment; and by thy words thou shalt be condemned*, Math. 12.36,37. Such words as we have opened, to be damning sins. And, therefore, do not put off this guilt far from you, in saying, 'tis your infirmity, and so make light of it: but know, 'tis guilt which will send you to Hell, if the Lord humble you not, and change you.

'Tis a certain Rule; a profane heart, and a profane mouth; a carnal heart, a carnal tongue; a worldly heart, a worldly, (yea Sabbath-days) tongue: Therefore, you are not New Creatures, in the least; and therefore begin with the heart, that the heart may be smitten of God for this sin, and changed, and seasoned with the word and grace of Christ upon you; and it will be better with you, and you will have a tongue to speak well of the Spirit, and the things of God, and his People; and to speak for God, and reverently of his Name, and delight your selves in it.

2. Let this be a word to such as, through grace, are become New Creatures in Christ, that you would shew it in this Discovery, in a *new tongue*, that you give not your selves that liberty of vain, carnal, much less profane Discourse, as formerly; as indeed you will not, if you be New Creatures. Men's Con-

verse



[illegible]er lye among such as are wholly [illegible]ldly, or such as savour that which is

[illegible]he former; as in all our carriage, so special- [illegible]our words, there is great caution to be

Not to mix our selves with them unnecessarily, [illegible]s we find we have strength enough, through a [illegible]pendency on the Lord, to avoid their snares, and [illegible] it with a purpose of heart, to do them good, by re- [illegible]proving, or counselling them. Many a good soul hath been sadly worsted, by mixing unnecessarily, with vain, profane, or frothy company.

2. If Providence cast thee amongst them, sometimes it may be the wisdome of a Child of God to *keep silence*; as *David*, Psal. 39.1. *I said I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, when the Wicked is before me*: I say it may be sometimes best for a Child of God to do so: there's a secret conviction goes forth, by the silence of a servant of God oftentimes, and to leave them as soon as we can; so it be not done scornfully but humbly and civilly: I do not mean a total silence, but a wariness.

When you are cast among carnal persons, as to your Callings, necessarily: Take heed of giving your selves a full liberty, multiplying of words unnecessarily, but be reserved, and watchful; That by any thing you say, or indeed any other carriage, the person you converse with, be more hardned in his carnal course, or be offended more against the wayes of godliness; which, indeed, a Child of God should

most

most heedfully consider in all his way
blessed and gracious design, rather t
worst, all we converse with.

3. If you have a heart, (as you are to lo
God for a heart) to reprove what may be repro
(as often it may be your duty), or to comme
ways of God unto them, to render them acce
and precious, and comfortable, or any good wor
the Lord to mention to them, or of an eternal c
dition; let this be done.

1. *Seasonably*: 'tis a great matter for a servant of God to speak fitly, to wind off another from a carnal Discourse into good things; to insinuate them discreetly: here is much wisdome, and 'tis to be askt of God.

2. *With Meekness*: Not sharply, nor rashly, nor proudly, nor censoriously, but with a *meek* and *gentle* spirit, —— *shewing all meekness to all men*, 2 Titus 2. That they may perceive you do it, not to censure them, nor with vain ostentation, but that it proceeds from an honest heart, and unfeigned love to them: This is to be done, when we find mens spirits in the most serious capacity; and we having endeavoured to *sweeten* them, and to get some room and respect in their Affections.

3. That it be done *savourily*, and *feelingly*, not sleightly; that it may appear, what we give out to them, is upon our own hearts, and what we do really feel and enjoy, which carries much contincement with it.

2. If Providence cast you among God's people, (as this indeed should be our choice,) 'tis not well to



ch other, without something of God;
ace, Goodness, Providence, People,
Hearts, Temptations, Comforts, according
upon their Hearts, or what they conceive
of best use to those we speak to, considering
condition, or temptations, or fallings short, or
hat, if stronger Christians, we may our selves be
ped and encouraged; And not to give way to in-
position, or temptation, or fear we shall speak as
Hypocrites (which is sometimes a snare) but to have a *ready mind*, & chearful delight to do it: Not but the people of God may, in due season, speak of their Callings, and of Affairs and Occurrences in the World; yea, and sometimes that which may beget chearfulness, so we watch our hearts in it, and take heed of an uncomely inordinateness in it.

But do you tremble at obscene words, wrathful words, to be suddainly provokt to speak passionately, at taunting jeering words, reproaching others, or censorious of others, vain-glorious words: of which much might be spoken to every particular.

3. As this may humble the people of God, for the sins of the *Tongue*, their vanity and unprofitableness; so let it stir them up, to look up for grace, suitable in this so weighty a matter; That our *Lips* may be as a Well of Life, and may savour of what is holy and good in God's sight; Some Directions yet, as to this Duty.

1. *Get in much good Treasure in the Heart*: As our Saviour speaks, *Mat.* 12. The more good Treasure

of the Word, of Grace, of Experience
of comfort, the more ready we shall be
and also receive in from others.

2. Do not follow *your fancy*, in speaki
still dictates, but *your judgment:* Many goo
too too much follow a working fancy, though
may be a sober chearful Exercise of it in season;
we are too apt to run forth to excess: The Dev
will kindle Squibs upon the Fancy, which we
rather quench, then feed and bring forth.

3. *Keep some good thing upon the Heart:* Some good word you daily take in, as was directed as to your Thoughts, some comfortable Experience of God, the sense of what you received in an Ordinance, that you may discourse of the Word last heard, *Psal.* 45.1. *My heart is enditing of a good matter, my Tongue is the Pen of a ready Writer:* Oh blessed! when 'tis so with gracious Soules: *I muse on the works of thy hands*, Psal. 143.5. *My meditation of God shall be sweet*, Psal. 104.

4. *Pray a good frame of heart, and keep it so:* Pray till the heart be made tender, savoury, quickned, enlarged, with the sense of God's Majesty, Holiness, and Goodness upon your Spirits, and then watch to keep them so; a savoury Heart, and a savoury Mouth.

5. Be not provoked by the vain and frothy Language of others, though they may be good men, to comply with it: We are too apt to take encouragement to that which may be evil, because 'tis the liberty another good man takes, which is often a snare.

6. Keep



...e fear of the Lord upon thy Heart, a
... God and his Presence, one of the choi-
...es of a Saint, specially in this matter. The
... God makes the Spirit serious, and yet mixt
... comfort and a comely chearfulness, *Psal.* 4.4.
*...d in awe of God, and sin not.*

I might also lay down Motives to this choise Duty: It doth much please and delight the Spirit of God; it brings in much good to the soul: Gracious conference is an Ordinance of God, and blest to the quickning, establishing, succouring, and refreshing the hearts of Saints. Accustome your selves to it, and you will find indispositions wear off, and you will do it out of a ready mind, and gracious delight: Onely, be not onely a Talker, from Notions in the Head, nor affect a disputing wrangling Knowledge, (usually the effect of Pride) but do it from Heart-experience in some measure; or what you would fain get more upon your Hearts: And let it not be onely a talking-knowledge, but an humble walking-knowledge.

Remember, to thy continual abasement, how many sinners thou hast helped Hell-ward, by thy leud, vain, profane speeches, by thy reviling at the Lords ways and people, and how thou hast encouraged and hardned them this way, in sin. Oh now let thy work be, through infinite grace, to tell sinners, that there is more good infinitely in Jesus Christ, then in the way of folly. Now draw as many as thou mayest, according to thy measure of grace; to Jesus Christ, and Heaven-ward.

And thus much be spoken of this Di
New-Creature, in its shewing it s
Lip.

9. The 9th Discovery of the New-Creature.

Such as are New-Creatures in Christ, they
have *New-Company*. As soon as a soul is new form
up in Christ, he saith, as *David*, *Depart from me ye*
*doers, for I will keep the Commandements of my God*, Psa.
119. 115. *Depart from me all ye workers of iniquity,*
*for the Lord hath heard the voice of my weeping*, Psal.
6.8. *I am a Companion of all them that fear thee, and*
*of them that keep thy Precepts*, Psal. 119.63. So the primitive Saints, as soon as converted, they become *Companions* of the reproached Ones of the Lord, and *took joyfully the spoiling of their goods* with them, *Heb.* 10.34. And so *Moses, chose affliction with the people of God*, before Riches and Honour with the profane, *Heb.* 11.26.

Now this real Converts do:

1. Because wicked and carnal men will act and speak wickedly against God, and his ways and people; which a heart broken, and made tender, cannot endure to hear and observe: *David* said, it was like a *sword in his bones*, Psal. 42.10. when wicked men reproached the Lord and his servants.

2. Converts are *in great danger to be tempted to sin*, as *Joseph* in *Pharaohs* house, by the company of wicked and carnal persons; the Devil will lay snares, specially for weak souls: it will be hard for weak souls to pass without guilt, by mixing with them.

3. Saints



*will contract deadness and indisposition*, by
ny, it causeth old Lusts to stir, and other
rt to be working. The carnal part will be
dy for complyance with them; how hard to
off from them, not worsted?

. Such as are New-Creatures in Christ, have
ive *different spirits* from wicked and carnal men,
*ferent principles, different ends*, and therefore they
st needs avoid them, and cannot take satisfaction
and contentment with them, unless under great
mptation.

*Use* 1. To sinners unconverted, who take pleasure in your carnal merry company, but are burthened with the company of godly, and you secretly disdain them, and the Devil suggests to you, that they are Hypocrites; know this, and be assured of it, and your Consciences must acknowledge it, that ye are yet in your sins, and haters of holiness, and you love not the appearance of it; Certainly, you are none of these New-Creatures, and you cannot know your selves by a better Character, then by the company you most delight in. You do not make choice of your most intimate company by their godliness, but from worldly ends, or mirth or good-fellowship, as you style it, or generosity, or some such carnal end: verily, the grace of God is not in you, and your condition is damnable.

2. As ever you would find mercy, look up to the Lord to turn your hearts to himself, and then to those that fear him: Break off from your vain-company, who engage your hearts to vanity: What saith the Wisdome of God, *A Companion of Fools shall be*

*destroyed*, Prov. 13. No such fooles (
prudent, or civill soever otherwise) as
that delight in vanity; Oh! hearken to
&tion, of the wise, and your soul shall live;
fesse this is the hardest pluck in conversion, bu
it must be done, with a vigorous resolution, thro
grace; when once the bands are broken, and you c
to find, as you will, abundant more sweetnesse in
Lords wayes, verily you shall never repent your
doing.

And such as have some desires towards goodne
and have some better thoughts then you have
formerly of good people, you will make little pro-
gresse in grace and peace and comfort to your own
souls, till you do this; till you can abhor your selves
for your vanity and profanels among carnall men;
and can with full purpose of heart cleave to the
Lord, and overcome fear or shame, or what ever such
cursed evils that are in your way, and all your rocks of
offence, you will make little of it as to evidence
any sound work in your hearts, and peace with God
by Jesus Christ; one day's accompanying with car-
nall men will set you more backward, in the matter
of godlinesse, than many dayes after will help
on.

3. Let such as would evidence the New-Creature,
be very watchfull in this matter, and not to touch
pitch lest they be defiled; mixe not your selves un-
necessarily, as hath bin exhorted in the last head,
among carnall men, unlesse you have a good and
holy end in it; so as Jesus Christ did, going among
great sinners to do them good, which indeed be-
speakes a great strength of grace, and a Christ-like
spirit,



aints should be much with *God* for

ong your selves; that Saints do still better
worst one anothers Spirits, when they come
her: the more you are with Saints, the more
love them, and delight in them; Have a com-
passionate healing spirit to one anothers infirmities,
and be not offended but look upon, and love the
appearance of *God* in each other; And remember
that receiving and doing of good, is your great busi-
nesse, till you come to Heaven.

Yea, let all that have a new work upon them di-
ligently find out the Company of Saints, such as are
visibly joyned to the Lord, and to each other, to en-
joy ordinances holily, and to help one another hea-
ven-ward; *Woe to him that is alone*, saith the wis-
dome of *God*; Let not gracious souls content
themselves in pollutions of worship, and without
the company of the godly; such do decay, wither,
make a poor shift to hold out in their profession,
grow worldly, or are overtaken with the errours of
the times; as for the most part they are the solitary
professours who are drawn aside from Gospel-truth,
and not such, (as it hath bin unduly charg'd) who are
in the fellowship of the Gospel, for that end and pur-
pose, to help, strengthen, pray for, watch over each
other.

10. Such as are New-Creatures in Christ, they have,
(if I may so speak) *new feet*, namely, to *walk with
God* in a *new conversation*; *The steps of a good man
are ordered by the Lord, and he delighteth in his way*,
Psal. 37.23. *I have* (saith *David*) *refrained my feet
from every evil way, that I may keep thy word.*

This *New walk* of a Saint, of a New- a large field; that I may hint the m things of it.

1. A New-Creature doth more and more f self to *walk with God*; (1.) As *under the eye of* consid'ring that the jealous eye of the Lord is upon him; *Thou compasseſt my path, and my ly down, and art acquainted with all my wayes*, Pſal. 139. 3. (2.) To *keep Communion with God*; to be converſing with God, ſpeaking with God, and unto God, and waiting to hear God ſpeak unto him; (3.) To *walk in Jeſus Chriſt*. *As ye have received Chriſt Jeſus the Lord, ſo walk ye in him*, Col. 2. 6. which is, to walk in the *Life* of Chriſt, in the *Light* of Chriſt, in the *Strength* of Chriſt, in the *Love* of Chriſt, in the *wiſdome* and *patience* of Chriſt; and ſo in all; This tis to have fellowſhip with Jeſus Chriſt, and to walk in him; to do all in Chriſt, and through Chriſt, is the main work of the New-Creature, as 'twas hinted in diſcovering the neceſſity of the New-Creature's being in Chriſt. (4.) The Walk of the New-Creature is *to walk in the Spirit*; Gal. 5. 25, *If we live in the Spirit, let us alſo walk in the Spirit. There's no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit*, Rom. 8. 11. To walk in the Spirit, is, (1.) Not *to fulfill the Luſts of the fleſh*, Gal, 5. 16. Not to be under the power of them, or to make proviſion for them; not to feed them, but to *crucifie* them; *They that are Chriſt's, have crucified the fleſh, with the affections and luſts*; Gal. 5. 24. which is put as an evidence of walking after the Spirit; (2.) Tis to be *led by the Spirit*, Gal. 5. 18. to give up our ſelves



*ings* and *teachings* of the Spirit, Pſal. *ch me to do thy will, for thou art my ſpirit is good; lead me into the Land of ſe*; is the cry of every true Convert in ; who would not be led by his own ſpirit in thing, nor by other mens ſpirits, but waites the Leading of the ſpirit in every work, and way, wherein he would walk before God.

5. The New-Creature *walks after the revealed will of God*; *And as many as walk according to this rule, peace be upon them*, Gal. 5. 16. ſpeaking of the New-Creature who walkes after a *rule*; *Bleſſed are the undefiled in the way, who walk in the Law of the Lord*, Pſal. 119. 1. He ſets himſelf to walk in *all* the precepts of God, and eſteemeth them all holy and righteous.

6. The New-Creature *walks in his integrity*; *let integrity and uprightneſſe preſerve me*, Pſal. 25. 21. *As for me, I will walk in mine integrity*, Pſal. 26. 11. —— And as for me thou *upholdeſt me in mine integrity, and ſetteſt me before thy face for ever*, Pſal. 41. 12. This is the gracious reſolution of every Convert to walk in his integrity, through which God will preſerve and uphold him in all his wayes, and when the world reproacheth him, God will ſet him before his face, and that, for ever.

6. The New-Creature, ſo far as he is a New-Creature, *walkes humbly*. *This is that the Lord doth require of thee, to walk humbly with thy God*, Micah. 6. 8. To walk humbly before the Lord, towards ſinners, and towards Saints; The ſoul that walkes moſt with God, walkes moſt humbly towards men.

7. The

7. The New-Creature *walks in love*, *love, as Christ also hath loved us*, Ephes. to all Saints, as Saints; a special part of walk: Not in love to such or such a party which is but self-love, but in love to all that with God.

8. More Particulars might I mention, as *walks honestly* towards all men, not oppressing, defrauding but *righteously, charitably, compassionately*: so far, I say, as he is a New-Creature, he walks thus: Onely let me adde this, That the New-Creature *walks by Faith*, 2 Cor. 5.7. *and not by sight*. He is ever learning a life of dependency, lives upon the All-sufficiency of God, the Righteousnes of Christ, the fulnes of his Grace, the Word of his Promise; and so lives out of himself, upon the fulnes of God in Christ, and his truth in his Promise, even when he feels not his presence. And herein, briefly, consists the Life of Faith, to live out of our selves, upon Another, even the Fullnes of an infinite God, manifested in Jesus Christ.

In a word, The New-Creature in Christ, as he is called of God, through infinite Free-grace: so is he to *walk* in all things, *Worthy of his Vocation*, Ephes. 4. 1. To walk worthy of the Lord, even to *walk* as *Jesus Christ himself walked*, 1 Joh. 2.6. To walk in this present world, how he might express the vertues of Christ, the grace and love of Jesus Christ so freely revealed to him, to walk self-denyingly, holily, patiently, harmlesly, profitably, heavenly, as one that is called from Darknes to Light, from the power of Satan to God, called out of the World, *to the obtaining*



*of our Lord Jesus Christ*, 2 Thess. 2.

If this be the Walk of the New-Creature, who walk not as in the Eye of God, but the Atheisme of their Hearts; consider not, God sees them in their most hidden ways, that walk after their Lusts to fulfill them; that walk not the Spirit; that mind not Holines; so they keep kind of Conscience to men: Verily, the Spirit of God dwelleth not in you, you have no Evidence for Heaven as yet; you are of the World, and you walk after the course of *the World*, Ephes. 2.2. You walk Hell-ward, and are held by the Cords of your Lusts, and your Paths lead unto destruction. And therefore turn in to Jesus Christ, whose Paths are Wisedome and Safety, and lead in the Way of Life, and Peace, and Blessedness, even all that choose them, and delight in them.

2. Let such as have the New-Creature formed in them, approve themselves to God, to Saints, and to the World, in this their *New-Walk*: Oh see! you are called to walk with God; and therefore be, as in his Eye, continually: make Communion with him, your chiefest joy. Walk *in* Jesus Christ, in his Life, Light, Power, Love, Wisdome, and fetch your daily supplies from him: Walk in the Spirit, after the Spirit, as much as may be; and see that you keep close to Rule, to the revealed Will of God, and not to Delusions. Be able to appeal to God; Judge me, oh God, according to mine integrity, *Psal.* 26.1. that you may have this peace and comfort in all your ways; Thou upholdest me, oh Lord, in mine

integrity,

integrity. And see you walk *humbly* … and Men, and in love to all that p… Christ; and they do, in some measure, *re*… it, and carry it justly, and compassionately tow… men.

Learn above all, the Experience of the Life … Faith: live not in, or upon what you have receive… but live out of it, upon the Fulness of the Lord, a… if you had received nothing. Oh ply the Throne of Grace, that you may be filled with the Spirit of Jesus Christ, and to walk in this present World, as near, as may be, after the Holinesse, Patience, Meekness, Wisdome, and Love of Jesus Christ, which he shewed towards all men, having your Hearts and Conversations in Heaven, where your Treasure is.

II. The New-Creature doth in all things labour its own perfection, and is therefore still in conflicting with, destroying, crucifying, purging out the old Creature, the old man, all of the Old *Adam*; till it sits down in Victory, in a full perfection of Holinesse and Glory, which it shall have, (and not till then) at the appearing of Jesus Christ. *Ephes.* 4. 22. ——— *That ye put off concerning the former Conversation, the Old Man, which is corrupt, according to the deceitful Lusts, and be renewed*, &c. *Knowing this, that our Old Man is crucified with Him, that the body of sinne might be destroyed*, Rom. 6. 6.

This is the main Work of the New-Creature, where it is really formed in Christ, to destroy and purge



… Defilements and Dregs of the Old … Self, Corruption, that it may be as … ; as a Vessel made meet for the Lord's … *formed up*, *set apart*, *anointed*, *sanctified* … for God, and his Use, here, and for ever, … *MEN.*

*To the Blessed God Alone, be all the Glory.*

FINIS.

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54 *Herodiani Historia*, Gr. Lat.
55 *Dux Grammaticus*,
56 *Helvicus Colloques*,
57 *Brinsley's* Translation of *Corderius*, in *Eng.*
58 ——His *Puerilis Confab.* Eng.
59 *Farnaby* on *Marshal's* Epig.
60 ——On *Ovid Metamorph.*
61 ——On *Juvenal*,
62 ——*Epigrammata Selecta*, Gr. Lat.
63 *Geer's Troposchematologia*,

THE

# PESTUOUS SOUL CALMED

BY

# Jesus Christ:

BEING

An Extract of several

# SERMONS,

PREACHED

By *Anthony Palmer*,

Pastor of the Church at *Bourton* on the Water, in *Glocester-shire.*

*LONDON*,

Printed by for *Edward Brewster*, and are to be sold at the Sign of the *Crane* in *Paul's* Church-yard, MDCLVIII.

38 ——Against the Anabaptists,
39 ——Against the Quakers,
40 Dr. *Slater* on *Malachy*,
41 ——On the 4th of *Romans*,
42 Mr. *Udal* on the *Lamentations*,
43 The Vindication of the Presbyterian G
ment and Ministery,
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45 Mr. *Wheatly's* New-Birth,
46 Motives to a good life, in Ten Sermons; By
. ton *Holiday*, D.D.
47 Mr. *Abbot* against Brownists, *Octav.*
48 *Ball's* Catechism, *Octav.*
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56 *Helvicus Colloques*, *Duodecimo.*
57 *Brinsley's* Translation of *Corderius*, in *Eng.* *Octav.*
58 ——His *Puerilis Confab.* Eng. *Octav.*
59 *Farnaby* on *Marshal's* Epig. *Octav.*
60 ——On *Ovid Metamorph.* *Octav.*
61 ——On *Juvenal*, *Octav.*
62 ——*Epigrammata Selecta*, Gr. Lat. *Octav.*
63 *Geer's Troposchematologia*, *Octav.*

# *ESTUOUS SOUL* CALMED

BY

# Jesus Christ:

BEING

An Extract of several

# SERMONS,

PREACHED

By *Anthony Palmer*,

Pastor of the Church at *Bourton* on the Water, in *Gloucester-shire.*

*LONDON*,

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To my Dear
her, Brothers, and Sisters, and other of my
Beloved Kindred and Friends, &c.

*I know my own heart, there were two Reasons prevailed with me for sending forth this Treatise into the light; First, to witnesse what the Lord (to the praise of his abundant grace) hath done for my own poor soul. Secondly, As drawn forth by tender affections and yerning bowels; I desire more and more to put on for your immortall souls, which my heart's desire is should be as dear and pretious to me as my own, yea, that my heart might be enflamed with that zeal of holy* Paul, *Rom.* 11. 14. If by any means I may provoke to emulation them which are of my flesh, and might save some of them. *In this brief Treatise (though chiefly pointing at the comforting a disquieted spirit) yet there is laid down in the former part of it what may suit with your severall conditions, and so to set up a restlesse enquiry in your spirits after the Lord Jesus, till he shall fill your souls with this blessed calm of his own presence here shadowed forth unto you: If it should be objected by any other, that I might have directed you to other Books before extant (of which, blessed be God, there's abundant choice;) I answer, and, I verily beleeve you will with me, that the room I have in your affections will render something from my self (though far short of the excellen-*

*eyes of other Pieces) more gratefull to*
*will be the more inclined to reade it;*
*I send it to you, with my breathings*
*blessing of the Spirit of grace to be with it;*
*to whose hands it shall come, craving a candid*
*tion with them: I Rest,*

*Yours,*

*Bourton on the Water, July 1658.*

*most affectionately*

*in Christ Jesus,*

*A. P.*

---

Imprimatur,
*Joseph Caryl.*

[The



# THE TEMPESTUOUS SOUL Calmed by Jesus Christ.

Math. 8, 23, 24, 25, 26, 27.

*And when he was entered into a Ship, his Disciples followed him.*

*And behold, there arose a great tempest in the Sea, insomuch that the Ship was covered with the waves: but he was asleep.*

*And his Disciples came to him, and awoke him, saying, Lord save us, we perish.*

*And he saith unto them, Why are ye fearfull, O ye of little faith? Then he arose and rebuked the windes and the Sea, and there was a great calm.*

*But the men marvelled, saying, What manner of man is this that even the winds and the Sea obey him?*

THe Words contain an entire work and miracle of the Lord Christ, so that we need not look for co-herence; They are usually held forth by Divines to set forth the presence of the Lord Jesus with his Church in all the tem-

tempests that come upon it; wh
may without wresting be also us
presence of Christ, calming a particul
tempests that befall it; At least, by way
it will hold; as *Austin* saith, There is such
all use to be made of every miracle of th
Christs.

And in this sense I shall make use of them,
unfold them into these six Observations.

1. *When Jesus Christ draws in a Soul to himself, he usually raiseth a tempest in that soul.* There
tempest, &c.

2. *The Soul when thus in a tempest, it comes in a perishing condition to Jesus Christ*: Lord save us, we perish, &c.

3. *Jesus Christ seems for a time to take no notice of a soul in such a tempest and perishing condition.* He was asleep, &c.

4. *True faith may be mixt with much weakness and fear, and yet may engage the heart of Christ to succour*; Why are ye fearfull, O ye of little Faith.

4. *A word from Christ can rebuke that tempest upon a Soul.* He rebuked the windes, &c.

6. *The Soul that is thus calmed is filled with the wonders of Christs power and love*; They marvelled, saying, What manner of man is this that the winds and Sea obey him?

These I shall open in their order.

*When Christ draws in a Soul to himself, he usually raiseth a tempest in that soul.*

The word for a *tempest* in the Originall is σεισμὸς, which properly signifies an Earthquake which causeth a shaking of the Earth; The same word is used by



in *Ezekiel* frequently to signifie a
a noyse, a shaking: Now then this
fit our purpose to discover this tem-
poor soul as drawing into Christ, which
of earthquake, a shaking of an earthly heart
principles and aims were earthly) as promis-
e Lord Christ, *Isa.* 11. 4. *And he shall smite*
*h with the rod of his mouth*, when he comes in
rushing, and a noise, like the voice in *Ezekiels*
*p, Cap.* 3. 22. when the awakenings and enligh-
gs of the Word and voice of God fall in (shaking
pirit of a dead sinner) like the noise of many wa-
*Rev.* 11. 15. Thus when the fear of a miscarry-
ing soul layes hold upon it, such a kind of shaking
and tempest is upon it. Now the Lord ordereth it
to be thus with a Soul, for these Reasons,

1. God causeth a glimpse of his holinesse to passe by a Soul, that the Creature by such a reflexion from God, may see in some measure what sin hath done upon him, at what an infinite distance it hath set him at, with the most holy God; how unlike unto him sin hath made him; That he may in some measure see and feel what he is, when the great and righteous God takes him in hand, which makes him ready to cry out with *Peter* at the appearance of Christ to him, *Depart from me, for I am a sinfull man*, Luk. 5. 8. And as *Moses* in his self-abasement, when God appeared to him, *Exod.* 3. 6. Moses *hid his face, for he was afraid to look upon God*: And *ver.* 11. *Who am I that thou shouldst send me?* A glimpse of God causeth such an abasement upon a soul, and even a shaking to be upon it, That the creature may magnifie the greatnesse and purity of God, and be vile in its own

eyes before him : This is th[illegible]
it.

2. He raiseth such a tempest and [illegible]
sinfull worm, To cause him in part to [illegible]
bitter cup it was, he could so delightfully [illegible]
quaffe off; yea, to have a taste of that bitter [illegible]
Jesus Christ drank brim full of his Fathers wra[illegible]
if one dram of it be so unsupportable to a soul, [illegible]
were the full vials of it that were powred forth [illegible]
the sinlesse soul and body of Christ? that th[illegible]
when we come to see him we may be pierced a[illegible]
in bitternesse for him, *Zach.* 12. 10.

Yea 3. That a Soul may truly and in earnest feel and discern its need of such a Jesus to bear and deliver from that wrath ; When such a glimpse of God upon it, such a shaking, such an abasement in its own vileness, such a tasting of wrath, then a Christ to quiet and calm a desolate soul is worth looking after indeed.

But it will presently be enquired, Whether every Soul is brought into Christ this way?

I will first open the height of this Tempest upon a Soul, and then I will satisfie this Query. It is thus, When God musters up our sins, and sets them in order before our eyes, *Psal.* 50. 21. When he will make sin appear exceeding sinfull, to be *abounding sin*; When God *writes bitter things against a Soul, & makes it to possesse the iniquity of its youth*, *Job.* 13. 26. I need seek no further then the 38. *Psalm*, for this tempest, and the 88. In both of them you have a description of this tempest upon a poor creature ; *Thine arrowes stick fast in me, There is no rest in my bones because of my sin ; Mine iniquityes are gone over my head, and are*

*for me to bear ; Troubled, and bow-*
*mourning all the day, filled with his ter-*
*sin* : To this (as it may be conceived to
the case with *David* and *Heman*, in both
Psalmes) is usually added some sharp affliction,
of sickness, or of the imbittering some choise
to comfort our spirits were inordinately let
to, which causeth this shaking and tempest to
more grievous, that we become (as *David*
) even as broken vessels under the mighty
of God.

hit also, by the sufferance of God, is often hight-
by Satans violent assaults, black and horrible sug-
gestions, blasphemous accusations, representing sin
unpardonable, joynd with an accusing conscience
and all our fleshly reasonings, that God is in a way of
destroying and beginning of wrath here, and there-
fore is apt to suggest self-destruction, so crossing Gods
design, perwading the Soul to fly from God as an
Enemy, when Gods main design is mercy, to turn it
to Him.

Now then, take all these; the appearing of a great and holy and terrible God, shaking a poor earthly creature ; the powerfull awakenings and enlightenings of his Word, a sense of his fierce wrath, the dread of a miscarrying soul, the burthen of sin, the accusations of conscience ; the afflicting hand of God, the desperate assaults of Satan, these like several winds make a tempest in the whole man, and make it to cry out, *Thy waves, O Lord, and thy billows go over my soul, who is able to abide thine appearance?* These, like severall windes meeting in a cranny of the earth, make a concussion and mighty shaking upon

the

the spirit of a sinner, when the Lo
in hand.

Now to answer the question, whe
be brought in to Christ such a way in th
this tempest?

This is more then I dare assert, yet that many
Soul comes thus shipwrackt to Christ, thus
pestuous and forlorn, I know I need not in
prove; This I may call the storming of a Soul,
Christ takes a Soul by his great power, sud
breaks down all the strong holds and high thi
2 *Cor.* 10. 5. This is usually the way of an open
ner, though not in the same height, neither in every
open sinner at his first conversion; But then some-
times Jesus Christ takes a Soul, as I may so speak, up-
on easier terms, brings it in, *leni afflatu*, with a more
gentle gale; yet so, that in the progresse of it there will
be some shakings, something of this tempest upon it,
though the Soul hath a glimpse of Christ, and his
hand more sensibly supporting it; which I clear
thus.

First, If the seed of grace be sown early in the heart
(as sometimes it is) that some Souls cannot remem-
ber the first work of it, yet if the Soul grow up to
any measure of experience, it must be more shaken
in order to its further subduing and purifying; It
will meet with some kind of tempests ordinarily. I
never spake with any as to this Point, but more or
lesse did allow of it: But when the work of God is
begun at some further ripenesse of years, then cer-
tainly it shall meet with what I have set forth in
some measure; Consider, for a Soul to be awakened
out of the deep sleep of carnall security, which sin
hath



'; To have Satan the strong man
onger then he, To have the guilt and
discovered by the holy Spirit, To have
oy the works of Satan, the power and
corruptions that will set against him, with all
hings of flesh and blood mustered up; To
a word, the secure, dead, earthly, dark, hard,
atheisticall, unbeleeving heart of an obstinate
, of death to become life; of darknesse, light;
one; flesh; To have a grain of faith, break
gh all naturall impossibilityes, spirituall wick-
les, all discouragements within and without,
nest nothing within us to help forward beleeving,
but every thing against us (as I shall further shew:)
Though all these be not enough to hinder the Lord
Jesus, when he by his strong arme will work, *Isa.* 43.
13. *I will work, and who shall let it?* yet certainly
this work is not wrought forth in a dream (as we use
to speak of things insensibly done) not without some
shaking and concussion upon the spirit, something of
this tempest upon it, partly in the beginning, and
partly in the progresse of conversion; *Fides non fit si-
ne multo motu*, saith *Melancthon*, Faith is not wrought
forth without much motion in the Soul; Yea, I
might here shew, into how many tempests from
without and within, many a poor Soul (especially
such whom God will most humble and fit for some
speciall service) falls into; how many overwhelmings
of spirit and gusts of temptations it is frequently sha-
ken with: but I intend to keep my self chiefly to the
discovery of the soul's first approach to Christ.

It may yet be further enquired, What is the low-
est measure of such conviction, in the bringing in of

a Soul to Christ? In this there ha
sometimes, I presume; gracious men
tenour of their own conversion as a g
all others; But in this case I may safely
the first work of the Spirit is to *convince*
16.7. And that such a convincement that
a creature such a sight of sin, that it must app
ceeding sinfull, to be *abounding sin*, Rom. 5.18.
tyrannizing sin, filthy sin, condemning sin, w
must not only flote in the head, but convinc
conscience, and affect the heart, that it must
humble and abase a creature as he goes out of him
and rowls upon Jesus Christ; yea, he shall come
a perishing condition, as I am to shew in the next
Point; To deny such preparations and qualifications
(not such I mean as of our selves but from the spirit)
is to reason against the method of the Spirit witness-
ed by Scripture and experience; If the spirit of a sin-
ner be naturally bound up in blindenesse, hardnesse
of heart, insensibleneſſe, security, peace, then it will
not make out for salvation by Christ, till the Spirit of
God comes upon that blindnesse, *&c.* and so caus-
eth the Soul to discern its own condition; and this,
as the rebellions of our hearts begin to be subdued
by that spirit, causeth a mutiny, distemper, some kind
of tempest in the whole inward man, till the Spirit
draweth vertue from Jesus Christ more and more to
work some measure of serenity and compoture upon
it, as we are to shew in the close.

3. Say some, This is a way to bring a Soul into bondage and tormenting fear. No such matter, 'Tis the way to bring him out of it: in order to the delivery from bondage, that bondage must be first discover-

ed



...y the captive, which naturally he
...ve; To shew the captive his bon-
... to his suing for deliverance, is the way
... This is clear *Rom.* 8.17, *Ye have not re-*
*...spirit of bondage again to fear, but ye have re-*
*...spirit of Adoption*, implying, *ye are not now*
*... Law*, and so in bondage again, as once you
... intimating they were so, and felt themselves
... so, and that the Spirit did reveal it, and so
...t them out of it, and wrought forth and wit-
... Christ to them, whereby they cryed, Abba,
...er,

4. How long is a Soul to lie in his bondage, humbling himself? Till he cast up an eye to Jesus Christ to seek liberty in him; Certainly, though a soul is to renew his humblings under his bondage, yet not so to lie under it, but presently to make in to Jesus Christ to be freed from the guilt, condemnation, bondage, service of sin, pleading his own gracious purposes to him, as is expressed, 1 *John* 3.8. 'twas his purpose to destroy the works of the devill, as I will pursue in the third point.

And thus briefly I have opened what I here mean by this tempest in a poor soul, seeking Christ, and life, and peace in him, the way, and lowest measure of it.

If Jesus Christ by his Word and Spirit doth thus awaken, enlighten, convince, raise some kind of tempest in a poor soul, before it truly seeks out for life and peace in him; Let me in the first place speak to the secure peacefull soul that perswades it self it hath hope enough for heaven, good interest enough in Jesus Christ, and yet is not acquainted in any measure

with

with ſuch workings of the ſpirit
with an awakening voyce upon
neſſe and ſecurity, and bondage thou
Let me tell thee, Soul, Better were the
peſt upon thy ſpirit then ſuch a calm
with folded arms under the ſhadow of
ſin in its power, bondage, peace upon thy
ſtrong man Satan keeping peace, that thou
ſleep the ſleep of Death.

But you will ſay, What, will you diſturb the
of my conſcience that I have enjoyed all the d
my life?

Ah Soul, miſerable peace, miſerable calm,
Chriſts making; Spare me a little, let me then
ly beſpeake thee; *Awake thou that ſleepeſt and ariſe from the dead, and Chriſt ſhall give thee light*, Eph. 5. Oh, awake from thy deadly calm and peace; *Hear the voyce of the Son of God and live*, Joh. 5. 8. Sinner, drowſie, careleſſe, heartleſſe ſinner, that haſt been all thy life time ſubject to bondage, *Heb.* 2. 15. Hearken, conſider, ariſe; thy ſecurity, ſafety, and peace, is the death of ſin upon thy ſoul: a captive in a dungeon of darkneſſe, and with fetters about thee, and ſeeſt it not! this is thy temper, thou haſt been at eaſe from thy youth and ſetled on thy lees, *Jerem.* 48. 11. Thou haſt heard, the firſt work of the ſpirit is to awake to Chriſt and Heaven, to hear the voyce of God in thy Soul, ruſhing in upon thy ſinfull peace: So *Adam* Gen. 3. when after his ſin he had thought to lie hid from God in peace covered with his fig-leaves, he heard the voyce of the Lord God in the Garden, and then they were afraid, and further ſaw their own nakedneſſe; What voyces of God were they?



*where art thou? Haſt thou eaten of anded thee, not to eat of?* To the Wo- *this thou haſt done?* verſe 8, 9, 10. &c. d ſpeaks to a ſoul at firſt, ſomtimes in an ce, ſometimes in a ſudden voyce out of it. here art thou? what is thy ſtate and conditi- eternity? what proviſion for heaven, if thy hould be now taken from thee? What is this haſt done ſo preſumptuouſly and peaceably to inſt thy God? to ſide with the devill and the againſt the peace of thy own ſoul? What is thou haſt done, to neglect the care of a deſolate ? what will it profit thee to gain the whole orld and loſe thy own ſoul, and to be a caſtaway? a caſtaway from the holy, bleſſed, eternal reſt of God into the company of Devills in endleſſe unredeem- able torment: What Soul, what means thy eager purſuit of vanity, and ſo heartleſſe to the things of heaven and eternity? With ſome ſuch voyces God ſpeaks, and then the ſoul is made awake for heaven, and then it cryes after God, confeſſeth, humbleth, bemoaneth, chargeth it ſelf: then the Lord directs that ſoul to means ordinarily, whereby he will do it good, and reveal the way of life in Chriſt unto it, to deſtroy the power of ſin in it, and then, though after back-ſlidings and much unſetledneſſe, and wavering, many reaſonings and temptations, as ſhew'd, the ſoul ſettles in ſome good meaſure in the taſtings of the power and love of Chriſt in it, as I ſhall further ſhew, Oh that ſuch a voyce or any of theſe might ſecretly glide in the ſoul of any poor creature that hath hitherto withſtood it, and might cauſe the deep thoughts of eternity to ſeize upon thee: Let

me,

me reason with thee, as in the co
raise a tempest in stead of that peac
I will shew thee a Christ to calm all, to
set at liberty, to fill thy soul with joy an
shall never be taken away, never fear to pa
such a tempest; better go to harbout in a stor
perish becalmed in the sands. Why then,
most serious and retired thoughts be puttin
Questions as I have mentioned to thy self: if th
moved and excited by these, and such like, the
is the voyce of God in them, if all that is within
is stirred up to seek after Christ and an inter
him.

First, Then Consider with thy self, what it is thy heart most earnestly pursues, (if thou hast not truly found and sought Jesus Christ, and life in him;) 'tis certainly to compasse some such worldly design which may render thee esteemed in the world without dependance on other men, estimation with men, riches, pleasures; to make up (as thou thinkest) a full contentment, these are the goodly pearls in the eyes of a naturall man: consider then how empty and disquieted thy spirit is left after such a pursuit made good, and presently the thoughts of some new one, or else thy spirit will languish in the former, and grow weary of it.

Secondly, Consider the miserable uncertainty of all outward enjoyments, how liable to spoil, losse, decay, *Pro.* 23. they taken from thee, or thou from them in a moment: Much might be said to this.

Thirdly, When thou hast compassed all thy designes so much earth thou canst call thy own; thou must at last



with just so much as will cover thy
for worms. Now compare this with
of a soul.

What it is that is to be saved, A Soul, a
darling Soul, a Soul worth more then the
world, *Luke* 9.25. Consider what a value
uts upon Souls, the whole world could not be
me for one Soul; had the whole Creation
in mans power, and he had offered it to God
the sin of his soul, it had not been a valuable
; No, the blood of the Son of God was the
price of Souls; Ah consider the preciousnesse of
ul, and it will awake thee.

Secondly, Compare this with what the Soul is doing till 'tis ensafed in Christ, 'tis *treasuring up wrath till the day of wrath, and the revelation of the righteous judgement of God:* as if not wrath enough in hell already, 'tis treasuring up more; that wrath that made the holy Son of God cry out as 'twas poured upon him; the everlasting weight of wrath of the just avenging God; all the judgments that ever thou heardst or readst of, are but as mercy to this; Now consider with deep thoughts of heart, if all thy pursuits of outward enjoyments here, will poize salvation from such, such wrath.

Thirdly, Compare it, with what the full enjoyment of salvation is: and here we are swallowed up, the holy, blessed, full, eternall rest of God, with a weight of glory, crowns of glory, transformed to be made capable of enjoying it, where we shall never be tempted to sin, nor sin any more: Oh to be in the bosome of Jesus Christ, filled with the fullnesse of love, continually satisfied, and yet never nauseated,

pleasures, peace, rest, joy, glory, G
presence thou shalt as fully enjoy as
ture can possibly be able!

Now then I say, consider, if the salv
a precious Soul from such unsupportable
such a fullnesse of glory with the infinite
worth hazarding, for disquieting earthly acco
tions, enjoyments, to cause thee so securely to
such salvation, *Heb.* 2, 3. Where mark, 'tis
the open scorning the means of such salvation;
the neglecting of it.

Yet a little further, Consider 3. things as to
condition here below, that thou may'st not think
good is all in expectation.

1. That the least of Jesus Christ is better then all the world; should'st thou only suffer with Christ here, more glory in it then in all the world; *The Spirit of God and of glory resting upon thee*, 1 Pet. 4. 14. The reproach of Christ is better then the pleasures of *Pharoahs* house, *Heb.* 11. How better? That sweet and heavenly fellowship with him, thou mayest here attain unto, that thou mayest be able to say, Thou had'st rather have one hour with Jesus Christ, then all the treasures of the world for ever; Ah, had'st thou one taste of his love, how wouldest thou thirst after him! though this be as a riddle to a dark carnall heart that knows and savors Him not.

2. Consider, That all these restlesse desires, affections, and windings of thy heart, shall be raysed and refined, and meet with that abundant satisfaction in Jesus Christ, far above what thou canst propose to thy self in the pursuits of things here below, solid and durable soul-contentment, *Pro.* 8. 18. though with some



by reason of distempers from sinful
re, The more of Christ, the more com-
, sweetnesse, rest; which is not so, in
ain of earthly advantages; these do only
enlarge, but not satisfie desires.

sider, that with Jesus Christ thou hast the
of all other things best for thee, *Rom.* 8. what
t thou have more, unlesse thou would'st be
n carver in the world, and not take in the wis-
of God to dispose them to thee? Say, Men of
orld, they would make as sure provision as they
for themselves and familye, and so contrive,
eat the bread of carefullnesse; but let thy pur-
e, gain, and interest thou aimest at, be thy part
in Jesus Christ, Count but all things losse to win
Christ, and then thou gainest right to all things, and
so if thou wantest any outward mercy, 'tis not be-
cause God thinketh it too good for thee, but not so
fit for thee; God seeth, that mercy would haply
lessen thee in the sweeter, closer, enjoyments of Jesus
Christ; Why then, consider, if that be the reason why
the Lord with-holds such and such things from thee
thou wilt consider now, I have more of Jesus Christ
for it, and so no loser by the hand; no need of re-
pining of spirit in me, but to want them chearfully
and gladly; yea, this will be thy blessednesse, that
whereas now thou canst not misse such or such things,
but thy heart sinks within thee, then thou wilt know
how to answer all thy cares of spirit, and see the wise
hand of God ordering all for thy good; So that
here's the way to provide all, to enjoy all, to swee-
ten all, to have part in Jesus Christ, to be earnest in
the pursuit of him, till he will say unto thy soul, I

am thine, and a Covenant passed ... him, and he is fairer then the Child... all beauty and goodnesse in him: ... others have meer creatures, thou hast ... goodnesse of God in them, thou hast th... common providence, but by a covenant of ... Iesus Christ, by promise; the least mercy is ... unto thee, for the kindnesse of God is in it.

Take then these three together, the least of ... better then all the world, all enjoyments whic... promised in the creatures eminently in him, ... him the promise of all other things; What ca... spirit be opened to more? O wretched princip... Atheism and unbelief! what hath sin and devils d... upon a poor worm, that he should in the darknesse ... deadnesse, emptinesse, disquietnesse of the creatures ... be seeking light, life, fullnesse, contentment, which ... they are not able in the least measure to give, and one drop of Iesus Christ, and Grace brings them all as fountayned up in him.

If these things be so, and there is thus but one choyce in the world that can quiet the restlesse spirit of man, the chosen one of God, Iesus Christ blessed for ever, in whom his soul delighteth, why do we lye doting and puzling our selves in darknesse, and disquieting our selves in vain? why do we not break off these Idols from our hearts? Oh let my soul choose him, let him be the dear, dear choyce of my soul, give me him or I dye!

2. If Iesus Christ be the chosen of God, the delight of his soul, *Isa.* 41. 1. the heart of the infinite incomprehensible God can be delighted, satisfied, filled, from and to all eternity, with and by him, well-

... never weary of him; Shall not the ... poor Creature be overcome with the ... oodnesse that is in him? Shall it be ... and reasoning, Whether it shall have ... Him? Oh the folly of the Sons and Daugh... ...en, to hear of such a prize, such an Indies of ... tnesse and treasure, and but a short time to ... e for him; (loose him now, and give a thou... Worlds for him hereafter, and no gaining a ... rom him) though now his bowels more yearn, ... is heart beats and pants after Souls, with more ... cy, then all the Creatures desires can make in ... yet, that wretched Creatures, enslaved to a cur... peace, kept by Satan, idolizing empty nothings, ... fulfilling lusts, that restlesly hurry them up and down, should have lower, baser thoughts of Christ, than of the basest thing they enjoy; for they will not misse one of them to gain him; the poorest, meanest thing they enjoy, hath more of their heart, more care and thoughts of their spirits toward it, then Jesus Christ hath.

Consider thy own heartlesnes, how seldome thou art in the thought of Jesus Christ, and eternal life in him; how seldome the deep sense of salvation in him is upon thee: and thus 'tis, thou must needs say, 'tis thus with me, Wretch that I am! What do I bestow the strength of my spirit upon? Why then, poor Creature as thou art, what shouldest thou do, but like that wise Merchant man, *Matth.* 13. who having found one Pearl of great price, he went and sold all that he had, and bought it; Ah such a Pearl, the Pearl of God, the Pearl of Heaven and Earth, the Pearl of Souls is sweetest, Jesus Christ; whatever is precious, is laid up in him.

Now then sell all that thou hast
tented to venture the loss of all for
gainest, enjurest all, as I shewd; get all
sure, enjoyments, under thy feet for Chr
all, and ten thousand times more go, so
Christ: Ay, but how shall I buy him?
and til ver do it? The meaning is, *to gain*
spoken comparatively. As Merchant-men wi
to buy a Pearl of inestimable price; so wil
souls, that truly believe these things to be in
Ch[illegible], as the Holy Spirit of God, and the expe
of his own Witn is to be in him, divorce
hearts from all, venture all to *winne*, to *winne*
Christ.

But must I then cast off all, my Calling, all my Possessions? No, but subject them to the pursuit of Jesus Christ get them loosened from thy heart, let it not be a weight upon thee to depress thy Soul from soaring after him, keep them but as under-things, things thou maist have, or be without, and not be the less blessed; and so in obedience to God, and submission to his good pleasure, be industrious in thy Calling: but the motions, strength, aims of thy Spirit, to win and enjoy, love and honour Jesus Christ, and such will the Father honour, *Joh.* 5. No losse of time to seek him in his Word, no self-deniall for him, no motion, or good word, for Christ in sincerity, no Witness for his Kingdom, Gospel, People but the Father treasureth it up, and will put honour upon thee for it.

And now having thus a little dwelt upon this, to take off all Objections from thy ensnared heart. Be not afraid to be awakened, and deeply considering the state of thy poor soul, though distempers and dis-

quietness



ough it be tempestuous with thee
e blessed and glorious recompences
ord of life and glory, here, and to all
nd now I will conclude thee as stupid as
groveling in the Earth, as thou dost, if these
y and important considerations do not
pon thee, being such as Jesus Christ left to
and pierce the Rocks of mens hearts, to lead
o life in himself; and such as if thou purst them
will be as Swords in thy Bones, will flash back
thee as a thousand Witnesses against thee, if
receive them not into thy heart, as thou woul-
do things that are most precious to thee: Why
Christ so often knock, and thou wilt not own
him? thou art gone abroad, or asleep: In a word
then, either put in thy Plea to God, or submit and
own it, that 'tis better to pass through a small Tempest to Jesus Christ, then to enjoy a world of empty contentments here, and be a Cast-away, under the furious Tempests of God's Wrath for ever and ever: Ah Soul! once get hold on the skirts of Jesus Christ, and he will anchor thee to a safe Harbour; Winds and Waves, Sin, Conscience, Fears, Unbelief, Satan, all obey him; A word from him quiets all: Be not like great Debtors, afraid to enter into the consideration of thy Debts, thy sinful Estate, for fear of disquietness (that is, to resist the strivings of God with thee, and he will not strive always) but set the sins of Heart and Life before thee, though they swell to a numberless sum in *Bloody Characters*; I am yet to shew thee Jesus Christ, the best and safest Pay-master in the World. But thou wilt say, What is that to thee? Spread them before God, and seek him, to sue all thy Bonds and Debts upon Jesus

 Christ,

Christ, and God will take him thy
good pleasure of Jesus Christ to can
all, they did their worst upon him: so
in him, and the worst is over, and all the
I have pointed at, is thine; but I shall pr
self: These I have laid down, as awakeni
ting considerations to a poor Soul, to whom
periences of these things are yet but dark; and
Lord bless them to thy Soul, and I pass to th
thing.

2. Saith a poor Soul, Well! I have had s
good thoughts Christ-ward, and have made re
ment of my self unto him, but I fear I am too m
asleep as yet: That may be; Therefore, be mo
awakened, look back to the sins thy Soul hath been
divorced from; but not so, as to loosen the present
hold thou hast on Christ; but to humble and abase
thee more, and so cause thee to pursue and prize him
more: Haply thou art a Soul whom Jesus Christ
takes more gently to himself by degrees, with a soft-
ter hand, and so the Tempest not so great: But if the
least of him be better then the best of all the World
to thee, a Covenant with him, He is a chosen One
and Pearl to thee; yea, if it be thy daily mourning,
that he is no more a Pearl unto thee, no more preci-
ous, thy Heart so dull, and then thou callest to him to
come and make a more powerful and fuller abode
in thy Soul, then be sure he is thine, though a trem-
bling jealousie upon thee to the contrary. Now if the
Lord in much mercy hath awakened thee, by this or
any other voice, or more awakened thee then thou
wast, I would still keep thee company in this dis-
course, till thou findest in Jesus Christ what I have
here proposed to thee: And so to shew thee yet fur-
ther,



gs of Christ to thee, as thou comest
ng soul to him, in the next Propos-

. *When a Soul comes savingly, it comes in a*
*condition to Jesus Christ:* Lord save us, we
; Ἀπολλύμεθα, we are lost, or are in a lost con-
; lost, do thou save us: This doth rightly an-
to the heart of Christ, and his purpose revealed
Gospel, *I am come to seek, and to save,* Τὸ
ὸς that which was lost or ready to perish; that
ly is so, and that shall see it self to be so, *Luke* 19.
So in that threefold Parable, *Luke* 15. to set
such a sinner that Christ draws in to his salva-
on, *I have found my sheep which was lost,* ver. 6. *Re-*
*joyce with me, I have found the piece that was lost,* ver.
9. And so of the Prodigal, *Let us eat and rejoyce, my*
*Son was lost, and is found,* ver. 23, 24. 'Tis Christ's re-
joycing to find sinners lost in themselves: To this
purpose *Paul*, Phil. 3. 9. *That I may be found in Christ,*
implying, he was lost in himself: Now to open
this, how a Soul is said to come to Christ in this lost
and perishing condition.

First, Perishing in sinne, such a sight of sin, as be-
fore is described; if it stay in its sin, it must certainly
perish; Sin cannot ensafe: The least sinne is able to
damn, much more the multitudes of them that lie
undischarged upon it.

Secondly, A Soul that comes truly to Christ, comes
perishing in its own strength: 'Tis likely, those who
were ready to perish in the Ship with Christ in the
Tempest, that they toiled long in their own strength,
rowed with their own Oars, with much painfulness,
till they saw all was in vain, and then they throw
down all, *Master save, or we perish:* So a poor Crea-
ture,

ture, after some conviction and aw
first to be toyling in its own streng
ral sufficiencies, lets to repentance, duc
in its own strength, turns in the quarter
the grosser evils of his
again; and all, because he would be his own
rer, work for, and by himself, at least contribute
shing himself: But to come weak and stren
to Jesus Christ, helpless in it self, this goes hard
acknowledge to the glory of God, and our
shame, That if any thing be left on our score, to m
good with God, perish we must, this goes to
quick: Indeed, our Pride and Self-love is very
willing to yield to this, a Creature would not
found to be at such a total loss with God, so farre to
have spoiled and undone himself; to be so wholly
weakned and deadned by sinne, as not to be able to
help the Lord Jesus one tittle in saving us, but the
whole stress must be laid upon him: yet thus it is,
*When we were without strength Christ died*, Rom. 5. 6.
And so when Christ comes to give a Soul the blessing
of his death, and to estate him in it; It causeth the
Soul to know and feel, that it is without strength and
helpless, and then 'twill be at his feet, perishing in it
self without him: Nothing is more strongly setled
upon the spirit of a sinner then this self-sufficiency,
and opinion of its own power: He can pray, re-
pent, hear the Word, receive, be just, do all, and accep-
tably enough to God, as he deemeth, and still on the
lees of his own strength, not knowing what belongs
to the spiritual performance of any duty, and so be-
fools himself: Now this is the first thing, a Soul
coming into Christ is to perish in, in all its own
strength.

Thirdly,



to perish in all its own Righteous-
vain for these poor men in the ship,
themselves in Cabins of their own,
ship was so tossed and shaken, to lie nuz-
their own Wares, though never so precious;
if the precious merchandise must over-board,
for nothing; so when a Soul comes to Christ
p, all its own Cabins of its own Righteou nesse
be cast away: All thy former service of Hear-
Praying, being just and sober (if thou wert so)
ch was thy Cabin, thy Covert in the Room of
ist, must be looke upon as thy sins, as that which
but an abomination in the pure eyes of God, *Prov.*
15. 8. *The Prayer of the Wicked* (that is, of every per-
son out of Christ) *is an abomination to the Lord*: As
for thy Publique Worship; that haply thou reposest
most in, What saith the Spirit of God of it, *Isa.* 1. 13.
*Vain oblation, abomination, it is iniquity, the solemn
meetings they are a trouble to me, I am weary to bear
them*: And as for private prayers, plainly saith he,
*When you make them, I will not hear them*, ver. 15. And
why? Because the sins of such a person are not par-
doned, his person not justified, he is not in Christ, he
doth not sanctifie God's Name in his Services; not
directed to right ends, and so hateful to the pure and
righteous God; And yet, fond man, is apt to hide
and secure himself in these things, as *Adam* in his
Fig-leaves: So he prays a little, in a customary
dead-hearted manner, with some kind of outward
reverence: so he gives Alms, goes to Publique Wor-
ship, is righteous to men: (things good in themselves,
if aright, and to right ends performed;) And if he
slip, a little repentance of his own added, and Christ
to make up what he wants, this is the hold of the

most,

most, and sends as many Soules
Christ, as any thing whatsoever: W
fessours, I mean, the common bulk o
this Nation, reach so far as a Pharisee in a
they boasted in? And yet observe (and
deep thoughts of heart) that in *Math.* 23.
Lord Jesus preacht his last Sermon to them,
hath seven times pronounced Woes unto the
puts this confounding question to them, *Ye genera*
*of Vipers, How shall you escape the damnation of*
ver. 33. Most (indeed) perish within the Pale o
*Church*, upon this account. That in *Rom.* 10. 3. am
many others, is very remarkable, They being i
rant of God's Righteousness, go about to estab
their own righteousness, and have not submitted to
the righteousness of God; 1. Ignorant, how holy,
and perfect that righteousness is, in which God will
accept of and justifie a Creature; Ignorant of the
righteousness of the Law, considering not that the
holy and spiritual Law of God reacheth to the Heart
and Spirit, and that one motion awry, if we stand to
that damns a Soul for ever, or that the worth of his
repentance and duties can make God amends for
what he fails, as I shew'd; and ignorant of the full and
acceptable righteousness of Christ (though perhaps
some general notion of it in the Brain, and able to
discourse of it, yet as to sound and (spiritual discer-
ning of it, and closing with it, ignorant of it) and so
goeth about to establish his own righteousness; And
so is establishing that which the Lord will destroy,
establishing that which he should be perishing in, and
so doth not submit to the righteousness of Jesus
Christ; through Ignorance and Pride, and Self-con-
ceit, doth not submit unto it, never beaten out of,

and



eir own, that they might submit
o be accepted for Christ's obedience,
ir own: And yet having thus submit-
ht in all the holy Will of God also.
oul must perish, as to any support in its
ges, of being baptized a Protestant of the
urch, and the like, being no Papist, no Here-
nor Schismatick, as people are wont to boast
elves: Though these are priviledges; yet, to
a safe condition upon them, without Christ, and
neration, is a most dangerous sin.
A Soul must perish in all its outward comforts,
to be a Refuge for him; something hath been
d as to this already: The spirit of a man being an
active mover, must fasten and feed upon something;
and having lost God and communion with him, it
turns to the Creatures, and would satisfie it self up-
on them; which, bearing no proportion to it, cannot
afford him fulness: Therefore convinced of this, it
is resolved to throw them off, and seeing them alto-
gether insufficient to cover him from the wrath of
God, to appease the Conscience, to give one dram of
blessing to his Soul, he comes to Christ, as having
rested (such a rest as it was) in perishing things, and
sees, if he stayes upon them, he must perish in
them.

In a word, Consider all those lying Refuges, which
a Soul finds out to hide himself, and pacifie Con-
science with, there doth the searching God find him
out, and drive him out of them, and unfastens his
hold of them, then doth God, as it were, throw him at
the feet of Christ, then Christ's bowels yern after
him, and lays hold upon him: Then will that Soul
tell the Lord Jesus, that he is come to perish in his

view

view, under his eye, if he do perish
look after no other Helper, if his
not towards him: I will yet step
a Soul, that hath not yet thus perished
Christ.

Why then sinner, consider; Here's that
down thy Plumes, thy imbred self-conceit,
flatteries, that will undo thee, if thou any
hearkenest to them; and yet walks up and
self-conceitedly, as if all thou trustest in, were
as Heaven.

1. As to thy sin; I have pleaded with thee
but a word more. Darest thou pretend to be
thy sin an hour more? Darest thou walk upon
brink of Hell, and smile upon it? Tell me. Do
thou believe sin as certainly damnable (while thou
art in it, unpardoned, not fled to Jesus Christ) as
God reigneth in the Heaven, and is just? Dost thou
believe it? Sure thou dost not; else thou durst not
give rest unto thy spirit, till thou hast found a Saviour
to take thy sin away, and his Spirit witnessing the
same effectually unto thee: Oh then, come and be
as thou art (and be not too proud to own it) a peri-
shing sinner at Christ's feet: How poor and trem-
bling will a perishing man be, that lies wholly at the
mercy of another? So is it with thee, thou hast not
so much as bread for thy Soul, till thou comest peri-
shing and hungring after Jesus Christ.

2. As to thy own strength, a word more: If it
be so, that thou art strengthless, helpless in thy self,
not able to move one step towards God savingly of
thy self, thy Heart as dead and weak as water; how
poor a Creature may this make thee in thy own eys?
Is it likely, that what thou hast done hitherto, and
per-



God, hath been in thy own natu-
so not accepted? Oh then go and
, to give thee a heart, even upon his
promise, *Jer.* 24. *I will give them a heart*
; Helpless sinner, what wouldst thou have
Hast thou not a Spiritual Heart? I will
alch God, and give it for humble asking; Oh
willing to turn at God's reproof! *Then*
*I will pour out my Spirit upon you*. Behold!
otice of it, as the most encouraging promise
canst fly unto: Turn thy face to Christ, and
what he will speak, even upon those unanswer-
rguments he lays down in his Gospel; yea,
ech him but to turn thee to him, and himself to
thee, and he will do it: O then go presently to him,
while thou seest the way open, and earnestly beg his
Spirit, and plead Christ's own Promise: And that
Spirit shall be an humbling, subduing, praying, re-
newing, quickning, mortifying, guiding, comforting
Spirit in thee; And so thou shalt learn to perform
all in the Spirit of Jesus Christ.

3. As to thy own Righteousness, let me have one
*word* more with thee, Know, though thou mayst make
a good estimate of thy self, and that others do so also,
in the things thou dost towards God and Man; yet
consider, that *what is highly esteemed among men, is an*
*abomination to the Lord*, saith Christ, *Luke* 16. 15. To be
round with thee. Darest thou imagine to stand and
appear before the infinitely righteous, holy, heart-
searching God, in such a patcht-up defiled Covering,
as thy own doings and performances make? Wilt
thou lie down wrapt in a Cobweb (such is thy hope
in this, *Job* 8. 13.) to cover thee from the piercing
storms of God, or to hide a Heart full of iniquity and
by-

hypocrisie from the Eye of God?
that Jesus hrist will joyn his Rig
thine? In a word, instead of being a
Pharisee, (for 'tis no better) go and be
at Christ's feet, and be willing to let him
glory in thy Salvation: Even put on Je
by an humble, free, total resignment of thy
him, to undertake thy cause, as hath been she
work all thy works for thee, and in thee;
stead of thy own defiled righteousnes, tho
stood a tip-toe in, the entire obedience of Chr
be thine, and thou shalt appear before God i
full, pure, spotless, acceptable righteousnes of th
of God, in which the Soul of God is infinitely
lighted: Ah Soul! What a change is this, to pass
with filth and abomination, for the glorious righte
ousnes of the Son of God, to be clad in it, and even
shine forth before God in it.

4. Well! Do the same, as to any confidence in all thy Church-priviledges, of being baptized, being a Protestant, no Heretick; Do the same, as to all Creature-refuges, as hath been shewed; and being undone and shattered in them, do not dare to be safe in them any longer: No, up pretension to safety, till thou shalt be safe in the Lord Jesus, by a clear and full closure with him, till thou hast him in thy arms by Faith, thy Soul embracing and twining it self about him, till he shall say unto thee, I am thine, and thou shalt find power and vertue coming from him.

From what hath been said, mayst thou now with deep thoughts of heart say thus within thy self; Ah Wretch that I have been, fond, self-pleasing, self-flattering Wretch; how well conceited of my self, how able



self to do every thing; how confi-
God before the perfect God, in the
of my carnal duties, when they were as
could make them, and God was loathing
Now I see one Jesus Christ is ten thou-
better then them all; Now I will cast
nto him, now I will contend for him, as for
ow I will enquire, seek, wait upon his voice
(it enabling me) till I shall find him, and all
ssings are reported to be in him: Now I
diligent in duties, upon a better account; not
are able to render me accepted and justified
God (so I do, and ever will renounce them)
means (blessed be God) to conveigh Christ to
ul, and as the testimony of my obedience to

Now if by the *Lords blessing* unto thee, upon what hath been said; thou wast such before, even a most perishing sinner in thy own eyes, take yet what far-ther is implyed in the heart of these words, *Lord save, I perish*, which may be inlarged in such a plea as this; Oh blessed Lord Jesus of Life and Glory, Here's a soul at thy feet, with the weight of numberless sins upon it, but not one dram of righteousnesse to cover him; a desolate, forlorn, shipwracke Worm, that stands bound over in thousands of Debts to the just and dreadful God of Heaven and Earth; but hath not so much as one mite to pay him, unless with the forfeiture of my Immortal Soul; Here I come to thee, as thou hast commanded, and throw my self upon thee; I'le venture an Immortal Soul with thee, If thou hast not Treasures enough to spare lying by thee, the infinite merits of thy own blood, If thou

 wilt

wilt not freely ſatisfie for me, and
my ſins upon thee, and ſo ſtand ber
and a condemned ſinner; If thou
enough with the righteous God to pre
I muſt periſh, everlaſtingly periſh.

*Lord*] It implies, thou art mighty and
it, for all power is committed to thee: I
not power enough with thee, thou who art
ty God, the Prince of Peace, and ſo able
my darling Soul, I am contented to ſink beſo
but thou, thou alone art the Lord of Life; oh
fie thy great power upon me, and even be m
my Lord; other Lords, beſide thee, I wo
none, *Lord ſave*, &c.

*Save*,] 'Tis for a great and weighty matter,
plead, that I come unto thee for; no leſs then
eternally ſaved: ſaved from the everlaſting
and vengeance of God, ſaved to everlaſting life and
glory, in the glorious preſence of God for evermore:
Oh thou Saviour of men, (that's thy Name, and Ho-
nourable Title) didſt thou not paſs through many
abaſements, when thou waſt upon Earth, very unſui-
table to thy glorious perſon? Didſt thou not drink
of a moſt bitter Cup, full of the Wrath of Divine Ju-
ſtice? And was not this then in thy Heart, did not
this then bear thee up, that thou ſhouldeſt ſave? Ah
ſave poor helpleſs Souls, that could never have been
ſaved without thee: Oh! hadſt thou not infinitely
delighted in ſaving loſt Soules, thou hadſt never
been at ſo much paines and travel, and coſt in the
Work: Oh, therefore, *Save, Lord, Save*; Yea,
*Save*.

*I periſh*,



will periſh, if thou doſt not ſave;
aters are come over my Soul, I am
ut thee; *Maſter, Maſter, I periſh*, Luk.
*Careſt thou not that I periſh?* Mark 4. Oh
be told in *Gath*, that even a complaining,
oul periſhed at thy feet: What! At the
Jeſus? Alas! If thou careſt not that I pe-
o will? If thou pitieſt not, who will or can?
the honour of thy own Name, pity: If I
now periſh in the view of Harbour, how I
n, and cryed to a Saviour, Thy Enemies will
evil of thy Name: Well! Bleſſed Lord, thou
ll the Arguments I have to move thee; That
h I will ſtick upon, and never give thee over
that I muſt periſh, periſh without thee; yea,
in thy ſight, if thou ſuccour me not; *Lord*,
*periſh*.

Well now, Soul, If thou doſt in this, or the like manner, pant after Jeſus Chriſt, in ſuch a periſhing poſture, and thine eyes are upon him, and followeſt him, and waiteſt what he will ſpeak unto thee, I will a little prevent thee, and ſhew thee a copy or two of his tender heart in this particular: See *Luke* 19. 10. *For the Son of Man is come to ſeek, and to ſave that which was loſt*: He *came*, 'twas his Errand, his Buſineſs; 'twas the main thing he had in his heart: What! that which thou ſo earneſtly look'ſt for, even to *ſave*, yea more, to *ſeek* whom he might ſave: But what kind of perſons? Even ſuch as thou preſenteſt thy Self unto him, that which is loſt, Soules that come as loſt and periſhing in themſelves to ſeek him.

Have the worſt thoughts of thy
but to be a loſt Soul; and ſuch, (
worthy of credit with thee, he came
art ſeeking him, why, he was ſeeking
left it upon Record in his Goſpel, and
Heaven to ſee it made good: So much will
ture afford thee, and believe it. Another,
24. *Look unto me, and be ye ſaved:* Well
thou *look up* with a longing expectation
Chriſt for Salvation, to hear what he will
thee? Why now, ſaith Chriſt, to ſuch a
expecting Soul, *Be ye ſaved*; Be it unto you,
will: To confirm it to thee, hear him
the ſame Scripture, *I am GOD, and none elſe*
but me is able: and as for his good-will,
fulneſs in performing it, He further ſaith, *I*
*ſworn by my ſelf, the word is gone out of my*
*righteouſneſs*: And then obſerve, *ver.* 24. what he aſ-
ſures thee of, how fully he anſwers thy Errand, *Surely*
*ſhall one ſay, In the Lord have I righteouſneſs and*
*ſtrength.*

Mark, while thou art ſeeking and looking for it,
thou haſt it, while thou art periſhing in thy own,
thou haſt found it fully in Jeſus Chriſt: And there-
fore, as it follows there, In the Lord thou ſhalt be
juſtified and glorified. Yea more (ſaith Chriſt) that
thou mayſt not think it a common matter to him, as
if he did not care, or it did not much concern him;
*Rejoyce with me*, ſaith he, in *Luke*, as he ſaid, *for I*
*have found that which was loſt.*

But



remains one Objection in thy
thou doſt not taſte the comfort of
not yet ſo powerfully hear the voice of
ſo comfortably ſee his face: The
of this are to be cleared in the next

*Chriſt, for a time, ſeems to take no notice of a*
*periſhing Soul, though nigh unto it.* — But
ſleep.

this ſeems not conſiſtent with all thoſe gra-
and melting invitations of Chriſt, of poor wea-
to come unto him, that beſpeak the year-
pantings of his bowels towards them; but
how conſiſtent it will be.

. That 'tis his uſual way of dealing: ſee *Math.*
15. 22. The poor Woman there cryed after Chriſt
for mercy to her Daughter; but it holds, and is ſo
applyed in Spiritual Mercies alſo, for ſhe came in ſa-
ving Faith.

The Lord, at firſt, anſwers not a word, as if he
were careleſs of her, as if it had been no part of his
buſineſs in the World, to take notice of poor ſinners
at his feet, and when he did anſwer (for ſhe would
not from him without her Errand) his words were
full of diſcouragement, *Send her away*, ſay the Diſci-
ples, *ver.* 23. I am not come but to *Iſrael*, (yet ſtill
ſhe worſhipped him, Lord help me). And yet a more
reſerved Reply, *It is not meet to caſt the Childrens*
*bread to Dogs*: Yet ſtill ſhe preſſed, and had her Er-
rand, though Chriſt ſeemed thus to chide her: So
with *Mary Magdalen*, *Joh.* 20. 11.

*Mary* was seeking Christ alone,
in a proper notion, a crucified Chri
him in a sweet posture, weeping after
she found him: Now Christ seemed
take no notice of her, though he were
her, and his Heart full of love to her: See
*Cant.* 3. 1, 2. *I sought him, but I found*
&c.

There are many choise Reasons of the Lo
ling thus with a Soul for a time.

1. This works for the heightning and
forth of Faith, for a Soul to follow after Chri
the Tempest is upon it, in a perishing cond
Christ seems to take no notice of it: When
sent dealings seem to thwart with his lavi
and Promises, this heightens Faith, as in the Wo-
man of *Canaan*, and draws it forth to pursue Christ
the more.

2. When Jesus Christ thus with-holds his smiles and comfort for a time, he is preparing the Heart to be a fit place for him, to break the pride and stubbornness of our Hearts, to sub ue the roughnesse of them, to make crooked things streight; and then when our Spirits are thus subdued and broken, there's no more, but for Christ to come in and dwell with us; when our Hearts are thus prepared to receive him.

3. He for a time thus clouds himself, seems to take no notice of a poor Soul, that the Soul may the more experimentally see, that all other Refuges cannot





empest upon it: A Soul will be
trial in such a case of Creatures, and
reated Contentment to another, and
hey are able to afford in such an hour;
he Soul can find quietness in none, but
( as I have already shewed it will be )
will closely and strongly cleave to Christ,
will clearly see (when Christ speaks) that all
ness, comfort, peace, was from Jesus Christ

t makes for the honour of the Lord Jesus, for
Creature to continue seeking and panting af-
and will not off, even when Christ hides his
m it.

2. This gives more honour to Christ, then to live upon him, then when he sweetly reveals himself to a Soul.

'Tis an honour to a Friend, to trust him, when absent from him; yea, when he seems to frown: So for a poor Soul to follow and believe Jesus Christ sweet, and gracious, and faithful, though it never tasted him, gives most glory unto him.

5. When Christ thus with-holds himself for a time, it makes his presence the more welcome when he comes; The Lord Jesus loves to come welcome to a Soul; and how welcome is he? What a Heaven is his appearance to a poor, tempestuous, cloudy, perishing Soul? When we have looked for a dear friend, till we are ready to give off expectation, and then He comes suddenly upon us with smiles and kindnesse, what a joy is it?

So when the poor Friends of
on the Covenant of his Peace, and
when Lord, when?

And then he comes with a sudden
Why *Soul, I am thine*, and I have better h
me; yea, but one word, as to *Mary Mag*
ry, and she answers *Rabboni*, oh my Master
Reason may be further illustrated in the
*seph*, and his Brethren, *Gen.* 44.

When they came to him as distressed men,
reserves himself for a time, did not make
himself, though his Heart were full of yearn
them, and what was it for but to make way
greater endearments of them unto him?
unexpected so
let out upon them, that
brake their hearts, *for they were troubled at*
*sence*, saith that Scripture, being overcome with the
loving-kindness he shewed them: Whether *Joseph*
were in this a Type of Christ, I shall not dispute, but
the way of Christ is sometimes the same: He stays
and reserves e're he smiles upon a distressed Soul, to
make way for sweeter endearing heart-breaking love
to be let out upon it.

And further indeed, As *Joseph's* Brethren were
troubled at his presence, between the two considera-
tions of the injuries they had done him, and the ex-
ceeding love he shewed them; As for *Joseph* (say
they) *we sold, &c.* So poor Souls, seeking JESUS
CHRIST; when he appears comfortably unto
them,

They



bled at Christs presence, consi-
they have done him, and the ex-
love he hath shewed them, and this
mest the heart, when they wistly look
Christ answer as *Joseph*, ver. 5. of *Gen.* 45.
, saith good *Joseph* to his Brethren, *for*
*me before to preserve life*; so saith the Lord
ist, Ah poor soul, come hither, God did
on purpose to preserve thy soul, to bear thy
establish a Covenant of peace for thee. And
dearing and melting is this to a soul that so
im!

ist thus withholding himself for a time, as
way for the greater joy and more abundant
to a Tempestuous Soul, so it will make a
more watchfull and carefull to keep Christ,
. 3, 4. I held him and would not let him go;
so tempestuous, perishing, and succourlesse, when
I enjoyed him not; Oh let them never take away
my Lord; Here, Here, (his Soul clasping him) let
him lodge; One hour of his fellowship, is a heaven;
Oh no, thou must not go, my dearest Lord, 'till I go
with thee and lye in thy bosome to all eternity; I
will love thee and honour thee while I am here, and
therefore do not, ah do not, depart from me, I will
not let thee go: But of this more, in the close.

Is it so then, that Christ may, for a time cloud
himself from a poor soul at his feet, why then, Soul,
let me return to the first posture I stated thee in, in
this Point; Art thou one that hast said seriously
within thy self from the sight of thy helplesse condi-
tion, *I will arise now and go about*, Cant. 3. 2. I have
been sitting all this while in the shadow of the vain

world;

world; But now, I will arise and
life and peace in himself; though
enquire of the watch-man after him;
*wait at the posts of his doors*, his blessed
full Ordinances, till my soul finds him;
with thee this lesson; If thou findest him
and comfort, assoon as thou expectest:
couragement for thee, nor no give off thy
Satan and thy own unbeleeving heart will
prompting thee; To return to thy former
peace in sin and vanity, and the world again;
thou had'st a good interest enough in
thou thus troubled'st thy self: or it may be
suggest, it is too late for thee, and thy day
is over, because thou hast sleighted many.
say) let none of these prevail with thee; Thou
of upon what weighty and endearing Reasons
Christ may for a time withhold comfort and peace;
therefore let deny all encrease thy diligence, and not
dead and flat it: Thou seest (Soul) that if thou wilt
have Jesus Christ, that he hath other work besides fil-
ling thee with perfumes, and staying thee with flag-
gons of love; And if thou beest truly convinced of
sin, and so of thy absolute need of Christ, thou wilt be
glad of him, and seek to him for those works within
thee too; He hath strong-holds of sin to break down;
He hath Atheism, Pride, Self-love, Obstinacy, all
manner of fleshly and earthly lusts to subdue within
thee, that have by nature the possession of thy heart,
and these will grapple with him, and are unwilling
to let thy heart go: all these unclean spirits must be
cast out, if thou wouldest have Christ dwell there;
So that if thou wilt have him, thou must have him on

such



...must thus suffer him to prepare his
...elling place within thee, And those
... domineer with him; If thy debate
...lf be rather to venture his losse then
...th the old guests of thy heart that he
...out, then thou dost not yet know what
... the guilt, and filth, and reign of sin, which
...cry to be rid of, when thou truly seest what
... it hath done thee: If that be indeed the terms
...stest on, 'tis but a little stirring of meer na-
...science, and not the convictions of the Spi-
...y Souls, no doubt, from some such tempo-
...on enlightning of the naturall conscience,
...ake an essay at Christ, likeing well of peace
...tion; but finding that lusts must dye for it,
... up the pursuit again, or else will have him
(pretend to have so) and make him lodge with their
unclean lusts, to protect and countenance them, and
so make him a half-Christ, divide his work; make
him indeed (like those blasphemers in Gospel) to
have an unclean Spirit, and sin to be Nothing: As
many wretches in this age do assert, and indeed all
carnall professors of Christ do in their conversations
imply, when they serve their lusts, and cry, Christ,
Christ; No, Soul, yeeld up a heart freely to him, and
let him make one lust after another bleed for it, Let
him make good his way and possession, Let him sub-
due all opposition in thy heart; and lay low all the
crooked wayes of it, and see what a Temple he will
make for himself in the close; In a word, follow
him, and hold out in his strength, and thou shalt have
more then thy errand.

2. Learn

2. Learn well from hence to [illegible] meaning in his invitations, not [illegible] mised were all to be enjoyed in a [illegible] mayest rest confident in this, that the [illegible] will be true to thee in them, though the [illegible] a time, considering, this one hour of his [illegible] the waiting of an age, much more a heave[illegible] nity by it; And 'tis an everlasting rest thou [illegible] him.

3. It chides the repinings of our hea[illegible] this way of dealing by the Lord Christ; [illegible] all our hard thoughts of him, though he [illegible] when we cry after him: Oh be con[illegible] wisdom and love to order all things for [illegible] sweeter welcome, and more sure and [illegible] abode with thee: But yet to a Soul under t[illegible] ziency of anguish of spirit,

Consider 1. Dost thou truly come to Christ, as before, dost thou frequently spread thy case before him, and plead his own bowells, free invitations, promises, his interest with his Father, with him: some lye repining, but not earnestly follow Christ for what they want, &c.

2. Consider duly, If there be no Action, lust, that holds up its head, and would not yeeld, that is as a right hand, or right eye; go to God for a more narrow search of thy heart; say, (as *David*) *Search me, prove me, and try me*; If there be any iniquity in my heart undiscovered, reveal and mortifie it at the very root.

3. Consider, that though thou hast not sensible comfort, yet thou art supported of the Lord in thy present condition, which thou maist indeed consider

with



[illegible] 63. 8, *My soul followeth after [illegible] upholdeth me*; So continue to [illegible] God; and if thou findest his right [illegible] sustaining thee, thou maist conclude [illegible] of that Psalme, *But I shall rejoyce in [illegible] shalt be satisfied with his goodnesse; [illegible] find such a promise breaking in upon thy [illegible] gatherest support from it, it may be [illegible], a love-token to thee, that God is in a [illegible] and comfort to thee.

[illegible] that faith and sensible enjoyment of [illegible] do not inseparably go together, are not [illegible] some poor creatures be apt to fancy; 'tis [illegible] sense, therefore learn to live by faith [illegible] sense.

[illegible] may some poor Soul say, This doth not [illegible] to the height of thy condition, the very strength of this tempest in the conscience being upon thee: Ah thou art a forlorn, tempestuous soul indeed, thou saist: Why now then, I will particularly deal with thee.

Reade thy condition in *Isa.* 54. 8, 9, 10, 11, &c. 'Tis spoken of the State of the Church, but is truly applicable to thy condition; v. 6. the Lord hath called thee as a woman forsaken and grieved in Spirit; yea, v. 11. *Oh thou afflicted, tossed with tempest, and not comforted*: that fits thee: See v. 7, 8. *For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer*: A small moment, and a little wrath, but great and everlasting kindnesse: But may not the Lord, if he please, reserve

and

and withhold these from poor
thus afflicted and tossed with tem
v. 9, 10. *For this is as the waters*
*as I have sworn that the waters of No*
*go over the earth; so have I sworn that*
*wroth with thee nor rebuke thee: For*
*shall depart, and the hills be removed,*
*shall not depart from thee, neither shall the*
*peace be removed, saith the Lord that*
*thee:* Here's the Oath of God upon it,
shall the waters cover the earth again, and
taines remove themselves, then the Lord
utterly cast off such a soul: Neither shall
*of his peace be removed*, that is, as God
agreement, and to be at peace with sinn
ted he is, yea, infinitely desirous of it: C
cast off a soul that comes tendring it self
with him, that would lay hold on his Covenant,
*Isaiah* 56. 6.

But it may be thou wilt say: If indeed I did, or could take hold of Jesus Christ, and of the Covenant of his grace, then I could take in the comfort of these words, but I cannot find that I do.

1. In answer hereunto: Know thou art just in that posture that a poor soul should be in, that comes to take hold of him, and of his Covenant: That is, knocks off from all thy former holds, and art in a sinking condition, and thou art crying out, *Save me*, *Psal.* 69. 1. As sinking men do, when the *waters are overwhelming*; And thou doest catch after, reach after Christ: Sure, Soul thou hast some hold of him.

2. Ah



will say, I do even tremble to lay
so vile; I feare he will not suffer
lay hold on him. Wilt thou, soul;
he tell thee, Thou maist? See what is
as well as any soul in the world, *Isay*
*him take hold of my strength that he may*
*with me, and he shall make peace with me.*
th the mercifull Lord, and doth as it were
e in a promise that thou maist do it: But
say; shall I then have peace? yea, (saith
shall, He shall make peace with me. What
poore fearfull Soul?
but thou say'st thou canst not *take hold* of
h he thus speaketh: why then, soul, go
feet, and beseech him to *take hold of thee*:
will do it: In this way thou wilt find sup-
ye know that Jesus Christ doth first take hold
of a poor Soul, and thy support lyes in this, that
when thou comest reaching forth after Christ, his
hand hath hold of thee, and therefore thou shalt not
sink.

4. Beg him also to give thee a hand, to give thee power to lay a faster hold on him; and take thy Bible, and read *Isay.* 40. 11. 28. *to the end*, and tell me, if he will not do it: *He giveth power to the faint, and them that have no might*, &c.: and that thou sayest is thy case; Go then and ask it of him, and thou shalt have *might*.

But yet further with a weak misgiving heart be reasoning against God and it self: I fear, for all this, that it is in vain for me to seek, my heart sinks within me: Now mark what the Lord saith to this, *Isay* 45. 19. *I have not spoken in secret, in a dark place of*

*the*

the earth; I saidnot unto the Se
again; I the Lord speak in righ
things that are right: This the Lo
as a secret, but would have it pr
house top: Let it be known to every
that seeke me, It shall not be in vain:
laid down on purpose (as indeed it is) so
a fond reasoning: And further (saith he)
speak righteousnesse, I do not arise with
souls, but speak in good earnest the
mighty and v. 22. I am just God, that to
and therefore not to be reasoned against
devills: Away then with such debates in
soever in thy heart, yea, with such vile
against God, as to say within my self, Th
Tis in vain, my case is desperate, God will
and therefore why should I seek? To what
is it? Is not this to belye the wise and holy, and faith-
full God, so to add abundantly to thy former iniqui-
ty? In a word, If thou dost seek and adventure, and
try what God will do, if thou art at last cast off, thou
must but be damned; And thy seeking, if thou
couldst fail, will rather be a mitigation of thy tor-
ments then an encrease.

Well, but yet further may a Soul object? for the
devill hath a world of Sophistry this way) If I should
be stirred up to seek, upon these grounds, how shall
I be ascertain'd that these promises belong to me?
Why, much thou dost thou not say; I am an afflicted
soul distressed, tossed with tempest, and is thy own
mother forsaken? And saith moreover, that thou
art contented to seek and wait, seeing at worst, thou
must be no loser by it; why then by what plea art
thou



what law, or what caveat is put in
Perhaps thou wilt say, thy sinning with
d against thy God, with many grievous
circumstances; Why, sinfull worm,
written as clear as the Sun, if thou know'st
of the Gospel and minde of Christ, that no
excluded from acceptance, for the great-
sin, but for want of coming to Christ that he
ave life, *Joh.* 5. as hath been shew'd; The
thou art unwilling to be beholden to Christ;
ient to stay his leisure, or else art resolved to
the lyes of the Devil against him, or else thou
not thus parley against him; Therefore
self at his feet, and plead his own argu-
that he hath left for thee in his word, and do
standaksing whether these promises belong to
thee; for they are as much thine, as any souls in the
world, if thou wilt plead them.

But yet further may a poor soul complain; Ah, I have a dull, dead, heavy, indisposed heart, heartlesse am I to seek and cry, &c. I have shewed before that if thou wilt ask a heart, *I will give it thee*, saith the Lord; and ask his Spirit to raise up thy heart above that indisposed distemper: Nay Soul, let me ask thee, Canst thou truly complain of, and feel such a distemper, oh what a dull, heavy, dead, indisposed heart have I? 'Tis of the spirit of life within thee, or thou could'st not so complain; And 'tis an earnest of more of the spirit to be given unto thee, Soul, maist thou be encouraged to seek and wait privately, publikely, be diligent in all means, yea, with some measure of contentednesse, till the Lord shall speak, and when thy spirit is so subdued, usually comfort is not

farre off; But as to thy further enc
will lead thee on to the next Point.

Thus having shew'd the condition o
convinced sinner, coming to Jesus Christ
ing condition, and waiting for the voice o
and assurance, I shall in the next place ende
state such a faith which Christ in the Tex
little faith; *Why are ye fearfull*, &c.

Doct. 4. *True faith may be consistent with*
*fears and weaknesses, and yet may engage the h*
*Christ to succour.*

By what hath been opened, we may give for
description of faith; 'Tis a coming to Christ
perishing condition for salvation; which Di
usually stile faith of recumbency, relying and ro
upon Christ, which is not alwayes accompan
with assurance, this being but the height and excel-
lency of faith, not of the absolute being of it, that is,
that without which faith cannot be; So assurance is
not of the nature of faith.

That which I am to clear, is, *That this Faith*
*may be consistent and mixt with many fears, and*
*that yet it may engage the heart of Christ to suc-*
*cour.*

1. From example, *Mar.* 9. 22, 24. *Lord, I be-*
*leeve, help thou my unbelief*; Faith so weak, that he
knew not whether he might venture to call it faith
or not; I beleeve, but straight takes himself off, as if
he were afraid to stile it faith, Lord, help mine unbe-
leef; or, if I do not beleeve, Lord help me to beleeve,
In such a suspense the words imply him to be, and
yet 'twas a faith that sped in its errand; So *Matth.* 8.

2. In the case of the Leper, *Lord, if thou wilt thou*
*canst*



*...can*; I beleeve thou hast power e-
...ether thou wilt receive and help such
...eature, that's a hard question, He on-
...e power of Christ, but much doubted
...rt might be toward him; In the com-
...h of the Centurion, *v.* 6. he only spreads
creature before him, comes to him, and
...ugh, *v.* 13. *As thou hast beleeved, so be it*
*and he was healed the same hour*; So *Mat.* 9.
. in the case of the diseased woman; first,
behind him from her self-unworthinesse;
oubting and fearing to come before his face,
*within her self*, she had many parlies and rea-
within her self, whether she should go to him
, but at last resolved on it, and to do it by
faith; See the same laid down by *Mark.* 5. 33. 'tis
there expressed, she came fearing and trembling, no
question, as doubting of her acceptance, fell down
before him in acknowledgment how unworthy a
creature she was for his notice, *and told him all the*
*truth*, what a despicable creature she was, how *she had*
*spent all she had*, and now must be helped by him, or
perish: and so misery had made her bold, and she ven-
tured to come to him, hearing what a mercifull man
he was; The very posture of a poor humbled soul in
its need, a poor open-hearted sinner coming to him.
And then observe, how ready the Lords answer was,
no accusing her and reasoning the matter with her,
to tax her of her unworthinesse, but bespeaks her
kindly, *Daughter, be of good comfort, thy faith hath*
*made thee whole, go in peace, and be whole*; the very er-
rand a poor soul comes to Christ for: And 'tis very
remarkable what Christ answered to the two blind



men

men coming to him, *Mat.* 9. 28. *am able to do this?* Only if he was willing; If it be objected, all temporall bleſſings, I anſwer, That unto ſpirituall mercyes and ſalvation are couched there's the ſame reaſon of both. Yea, further this, if you will look into the hiſtoryes of nent beleevers and Saints, *Heb.* 11. do what weakneſſes you may find in their faith her ſelf, if you look to *Gen.* 18. ſhe laughed her ſelf, and ſaid, *Shall it be ſo?* a high queſtion the word of the Lord; and that upon which was the power of God only, which the Angel forth in that confirming word, *Is there any thing hard for the Lord?* and ſo of *Abraham* himſelf, God was able to preſerve. Concerning his heart and willingneſſe, of that no mention.

We ſhall enquire into the Reaſons of this, Why Faith is mixt with ſuch feares?

1. Becauſe fleſh and blood is againſt beleeving, the wiſdom of the fleſh is highly againſt it; for a ſoul to go out of it ſelf to another for righteouſneſſe: the wiſdom of fleſh and blood is full of theſe λογισμοὶ, 2 *Cor.* 10. 5. imaginations, reaſonings, and diſputings againſt it: 'tis againſt the pride of fleſh and blood to be beholden to another for righteouſneſſe againſt all thoſe iſſues of pride, ſelf-love, ſelf-ſufficiency, and ſelf-confidence: Now fleſh and blood being thus ſet againſt beleeving in the Lord Jeſus, 'tis diſputing and reaſoning againſt it, as *Joh.* 1. 12, 13. *which were born, not of blood, nor of the fleſh, nor of the Will of man, but of God*: So when *Peter* Math. 16. had confeſſed his faith, ſaith Chriſt, *Fleſh and Blood hath*



*is unto thee, but my Father which is*

naturally under a power of unbelief, *concluded under unbelief*: not only a to beleeve, but under a power of the *Heb.* 3. ult. *they could not enter in becauſe elief*, a τὸ ἀδύνατον, an impoſſibility from , while remaining ſo: Now this power is lly vanquiſhed, and ſubdued, but will ſtill ng and riſing up, and oppoſing more or leſſe leevers, &c.

Soul finds nothing in himſelf to encourage beleeve, as in the caſe of *Peter* at his converſi- 5. 8, *Depart from me Lord, for I am a ſin- ;* ſo when the voyce of the Lord is heard in e ſoul, it fears before him, and begins to ſee to purpoſe, that he is a ſinfull creature; it is ready to depart from the Lord, and to bid the Lord depart from him: that which indeed ſhould have been *Peters* ground of going to Chriſt, or to have beſought him to come to him, his being a ſinfull man, he uſeth as a reaſon to bid the Lord depart from him: Lord canſt thou endure to look upon ſuch a ſinfull worm, ſuch a filthy wretch as my ſelf: Oh 'twill offend thy pure eyes but to glance upon me: So the Centurion, *Maſter, I am not worthy thou ſhould'ſt come under my roof*; Senſe of unworthineſſe cauſeth a Soul to put up hard pleas againſt it ſelf, and ſo the heart being taken up and overwhelmed, and abaſed in the ſenſe of ſelf-vileneſſe and unworthineſſe, forgets and dares not ſo heartily plead Chriſts free grace and tenderneſſe to receive it.

4. The Accusations of Cons
ned, as before, mustering up sin up
the Aggravations of Satan, like a
who musters up all his Forces, to m
ble, as ever he argued it pleasant and c
yea, his chief Darts lie at the Faith of a
be reasoning against the grounds of Belie
stioning their Election, severing the Prom
their sight, mudding and darkening their
Christ, accusing them for unsound, and Hy
tempting them from means, which make for
thening of Faith: *Peter*, (saith Christ) *Satan*
*sired to winnow you, but I have prayed that*
*fail not*; implying, Satan's design lay most ag
Faith: through the malice and subtlety o
Faith is put hard to it, till the Lord rebuke hi

5. Faith is wrought forth gradually in the Soul by degrees, at first sown as a grain of Mustard-seed, a small seed; Corruptions and Reasonings, like over-spreading Tares ready to choak it: therefore being sown, as I may so speak, in weakness, at first, 'tis thus put to it for comfort; therefore, *Paul* tells the *Thessalonians*, 1 *Thes.* 3. 10, 13. that there was something lacking in their Faith, and the establishment of their Faith is much prayed for by him.

6. The Lord suffers it to be so, that his power in the supporting of a weak Soul, may the more appear: Faith is called, the *operation of the Son of God*, 1 Thess. 2. and *that your Faith might stand in the power of God*: When a Soul is full of fears and misgivings, and ready to sink under them, then the hand of the Lord is more



ining; then we see by his power
Had we a strong setled Faith pre-
d rather be lifted up in our selves, or
e received, and so not glorifie the Lord
ve upon him for strength as he requires:
the Lord suffers these fightings and reaso-
hin, that we might have continual recourse
or support, and that we might see, that the
ngs, life, and growth of Faith, it is all in and
esus Christ, as the Author and Finisher of

theseReasons, *viz.* the wisdom and pride of
nd bloud, the natural power of Unbelief not
wholly subdued, sense of unworthiness, the
of guilt, accusations of Conscience, and the
putings of Satan, Faith sown in weakness at first,
and all this suffered to ends of glory to the Lord
Jesus Christ, that his power and grace may be the
more magnified; therefore true Faith is mixt with
many reasonings, doubtings, misgivings, disputings,
fears, which do annoy it,

I will first endeavour to apply this, before I prove further, that such a Faith may engage Christ to succour.

1. If true Faith be thus mixt with fears and reasonings, it meets, first, with the easie Faith, that the most of people please themselves in; as, I thank God, I always believed, God forbid but I should believe in Jesus Christ: 'Tis easie very easie, indeed, to presume away a precious Soul: 'tis easie to flatter a mans self with an opinion of believing, and indeed 'tis nothing else but a customary opinion of Christ: But to believe in Christ Jesus, and savingly and effe-

ctually to apply his bloud by his
is hard, ah hard indeed, to a poor
that hath deep thoughts of heart abo
of sins; Lord, help my unbelief, and
wilt, and the like: This easie believing,
sleep of sin upon the Conscience, and a ge
on in the brain, that Christ died for sinners,
all sinners to whom he is preached, height
strong delusion of the Devil, whose work it is
swade Souls, that have nothing but a dead,
Faith, that they believe well, and on the con
dispute against the Faith of true Believers, tha
do not truly believe. And this, among other
be a discovery of true Faith. Unbelief is still
and Satan disputing against it, as in the Re
shewed.

If so much Faith against believing pardon of sin
in the Lord Jesus, how can it choose but be so, but it
must be a hard thing to a poor Soul to fasten upon
Christ, in a promise for remission of sins, when so
much opposition to it: Therefore this is an infallible
note, true Believers deeply feel, and are humbled for
Unbelief: Oh 'tis the deep evil of their hearts, and
that they most tremble at; but take a carnal, formal,
dead-hearted Protestant, and no such matter with
him: He could believe a thousand years together, and
if he have any scruples, they be as nothing, a little
prayer or the like, will quickly heal it.

And herein also is another great snare; Natural
Conscience, that is, a Conscience not savingly en-
lightned and sanctified, may give some checks be-
fore, in, or after the Commission of a sin; and then un-
regenerate persons do most usually gather, that they
have



because they have some little con-
ch they fasten upon, from *Rom.* 7.
*would not, that do I*: but that former
of the regenerate nature, distinct to,
against the fleshly part, and not a little
of the natural conscience from common
ngs of the Word: So also, as to doubting,
small mis-givings, these argue not a truth
unless these are onely allayed by the going
he Soul to Jesus Christ, and the Evidence of
rk of Faith, with power wrought forth in us:
oubtings be such, that do not settle again, till
st made a true entire close with Jesus Christ
repouncing, then they are of the Spirit, subdu-
nd unbelief in thee: Therefore look nar-
wly to unbelief, as true Faith interests the Soul in
Christ, and all his grace and promises; so unbelief ex-
cludes, while unsubdued, from all of Christ; It sins
against *totum Dei*, every Attribute of God; So then
they could not enter in because of unbelief; an utter
impossibility upon it. And this may reign through
deluded mis-perswasion of true Faith, though the
conversation in the eye of men, civil and regular. I
desire to acknowledge, to the praise of the rich grace
of God, that the opening of the power of unbelief, by
a holy Preacher of the Gospel, was the first time of
the Lords speaking to me in powerful convincement
that I was in the state of unbelief, though before full
of confidence of the safety of my condition. Oh
therefore, Soul, whoever thou art, be jealous of thy
own heart in this particular, unbelief is a close, spiri-
tual, undiscerned evil, till the Lord come in, and
shew thee what the strength of it is, by casting in a

grain

grain of Faith to grapple with it,
continual supply of his Spirit, wi
by it.

Therefore, let me press thee with a
thy self this way, that this is a dangerou
ness to believe pardon of sin, and peace
So that unless thou canst make out a Wor
with power, by the Word and Spirit, questi
so in the sight of thy meer naked condition,
for Christ, as hath been before directed,
wert before a stranger to him.

2. If true Faith may consist with so ma
and reasonings; why then a word yet mo
convinced poor Soul in its perishing conditi
self, that hath got a view of Christ, and is pres
him, but fears, ah sad fears, and misgivings ar
consider this well, If it were not so, thou migh
justly question all indeed, whether any thing saving
in thee: Tell me Soul, wouldest thou be again in the
supposed safety thou wast once in, when no such
conflicts in thee: No, thou wilt say, not for a thou-
sand worlds, for then I was as a dead worm in sinne
and unbelief: But thou wilt say, Yet I fear, I find it
hard to believe and fasten upon and apply one pro-
mise. So thou seest do all God's children; ask of any
the holiest and graciousest, they will tell thee many a
serious experience of this, what travels the poor soul
hath had through doubtings, fears, sinkings, clou-
dings, and yet all calmed, sweetly calmed again, as
hath been shewed, and am yet further to declare. The
stayes and the props of a poor Soul in this case have
been opened.

But



; Is it no further with thee then
*unbelief*; know, 'tis impossible to
with complaints of Unbelief, with-
of Faith: Canst thou reach but unto
of Christ, to give him the glory of being
cour thee, but doubtest of his willingnes
heart may be unto thee: Ah, thou sadly
; Is it with thee, Lord, if thou wilt? still
now Faith on the power of Christ, as in the
es shewed, may be saving: Remember also
melting answers, *I will, Be thou clean*; *Be it
, as thou wilt*, *Go in peace*: And this to such
who came believing in his power to save,
trembling what his heart might be towards
; I am now further to shew, that such a weak
ing Faith may engage Jesus Christ to succour,
which hath received some demonstration already;
but 'tis further cleared from these Reasons.

1. Faith, though never so weak, be it Faith (that is, such that resolves the Soul to venture all with Christ, and pursue after him) is a beam from Christ himself, shed by his own Spirit: 'Tis the Spirit so enabling the Soul to choose and follow Christ; therefore Christ will own such a Faith, and 'twill engage his whole Heart to more.

3. 'Tis that grace, by divine appointment, which engageth all the priviledges and blessings of Christ to a Soul: Not from any worthiness in it, but by God's own Ordination; so that a Soul is not so much to reason thus; Can such a poor weak Faith engage Christ? But he is to look to God's Ordination

tion and promiſe that it ſhall. I
poring upon the weakneſs of Faith,
and conſidering the free Promiſe, and
an eſtimate of thy Faith, by preſent
ment, and feelings of comfort; but by
to Chriſt in the indefinite free invitement
miſe to all humble comers for life and ſalv
then ſay, and reaſon within thy ſelf; The
according to Chriſt's own invitement, comm
promiſe, renounceth all other, and comes
lows him for life, ſhall have and find life in hi
ſo doth this poor trembling Soul of mine (if
any thing of my own heart) renounce all oth
flies to a powerful, free-hearted Jeſus, mig
ſave: Therefore I ſhall find him, yea, I have
And this a true Scriptural ſpiritual reaſoning, gr
ded upon Chriſt's own words, *Iſa.*55.1. *Joh.* 5.40. *Joh.*6.37. *Rev.*22.17. 1 *Tim.*1.15.

But now, if thou yet feareſt, and art jealous, whether thy ſelf-renouncing and coming to and cloſing with Chriſt be full and entire: The next, and every time thou goeſt to him, and pleadeſt with him, (and do it often) proteſt againſt all other helps; and now there is no Witneſs, but God and thy own Conſcience, that thou doſt periſh in all opinion of thy ſelf, or any other; all the ſtrength and righteouſneſs that thy ſelf and all the World to help thee hath, being but as dead water to thee, and that thou doſt proteſt againſt them, and ſo make an entire cloſe with the Lord Jeſus alone, that he may be thine, and thou maiſt be his, in Goſpel-terms, and that thou art willing to take up his yoke, and follow him.

Know



at ſuch jealouſies of thy ſelf, are a
of ſomething ſound within thee.

er, If through thine unacquaintance with
ures thou runſt upon a miſtake, and concei-
true Faith conſiſts in a full perſwaſion and
of ſalvation; Thou maiſt underſtand that it
; for aſſurance is the height and excellency
, ſuch a degree that many gracious Souls are
e they attain to it; yea, have onely ſome ſhort
s of in this life; And though ſome arrive to a
measure of joy and aſſurance in the Holy
, yet not enjoyed by any in a conſtant tenour,
a bitter Root of Unbelief remains in us.

I do not here intend to give forth the conſequent evidences and fruits of Faith; onely a word or two, as to the management of a weak Faith, while thou art thus in thy doubtings, or if Faith lie as it were dead, and doth not act lively upon Chriſt; Though in ſuch a caſe thou art to be ſtirring up every grace, yet do not ſtand poring upon ſuch a heavy frame of heart, nor do thou think to lift up the hand of Faith by thy own power, but go and lie before Chriſt, go forth from thy own heart to him, to re-quicken the habit of Faith, that thou mayeſt draw new life from him, and this follow him for.

And then, though Faith be even as a withered Hand (as ſometimes it is) Chriſt will ſpeak to thy Soul, as to the man with a withered hand in the Goſpel, *Matth.*12.10. *Stretch forth thy hand*, and thou ſhalt do ſo, and embrace Chriſt in thy arms, and thine affections run forth lively upon him.

It may be objected, Is it safe th
and fears lie, and be careless of the
mixing, they do evidence truth of Fait
labour to get them suppresst and sub
power and spirit of Christ; though it be no
ly thy duty to have assurance, yet 'tis th
labour and give all diligence to gain it, 2 *P*
But especially beware of such things, whi
deaden and stagger Faith, and some of the
point out to thee, as to the case of a youn
vert.

1. After conviction, inlightening, and in
measure, a self-emptying and renouncing; as
been shewed, and so a sight of Free-grace and Chr
to justifie from sin, and a rowling the Soul upon it,
and also some delightful savour of it; then the main
temptation is to become negligent in duty: As to
neglect humble, awful, diligent waiting upon God in
Prayer, and other Ordinances: This reasoning be-
ing upon a younger Convert, because our duty and
obedience doth not justifie us before God; there-
fore for no other purpose: But this is a dangerous
snare, and too many poor souls endangered with it;
Neglect of duty begets a vain and a wanton Spirit,
and causeth the Lord to withdraw from us, and will
stagger Faith, and cause thee to question any work
upon thy Spirit.

2. Sleightness of Humiliation for former sins in
our unregenerate state begets a dead and sleight Spi-
rit.

Though



not to be remembred after effe-
ow able to condemn us, and God
Covenant of Grace to forget them
ember them no more against us, yet
to be forgotten to other considerations,
may be the more humbled and abased
Lord, that we may loathe our selves in our
testable ways, and the sense of the pardon
may the more melt our hearts, *Ezek.* 36.31.
. 10. Therefore after grace received, 'tis
e frequent in the renewing of serious and
, and as particular as may be, Humiliation
f Unregeneracy, though pardoned to us and
from them.

3. Too familiar converse with carnal company,
haply such, which before our calling, we did most
frequently converse with, this will deaden our spi-
rits, and beget discomfort; when a Convert will not
own and acknowledge to the praise of the rich and
free grace of God, the change and work the Lord
hath wrought upon him; And so the want of that se-
rious, composed, reserved, wary carriage and demea-
nour answerable to a change upon the inward man,
which will also quickly beget deadness, staggering,
discomfort.

4. Either a neglectful, or a curious, critical hea-
ring the Gospel preached, as to judge of the gifts and
parts of Preachers, which will at last grow to a mat-
ter of fancy, rather then to a trembling at the Word,
that it may purifie and assure the Heart.

This

This joyned with a neglect
tures, or reading them out of a c
able to speak discerningly before o
of men: This will also quickly
ring.

5. As consequential of this latter,
of knowledge and parts, growing to an o
conceit of our selves: This self-conceit is
Bait of Satan in young Converts, and the
many after-trials, till a through discovery
so a mortifying of it, usually by afflictions,
tions, of desertions, or all: No evil mor
then to be lifted up in our selves, to have
appear to be some body, and to excel others,
seek for gifts and graces, not so much to hon
with, as to please others, and to gain a repute with
men: This to be lookt to with a godly jealousie,
as that which will cause a staggering upon thy Spirit
at last.

6. The want of diligent searching our own hearts,
from whence the former and other evils get strength,
and lie close, specially as to Pride and Hypocrisie, and
so not attending to that main grace, which is the
soul of all, sincerity and simplicity of heart, to aim at
God, and not at our selves: A sleight practise of
searching the more close and spiritual corruptions,
begets an unsafe temper; and when they appear, and
the Lord gives a deeper discovery of them, will stag-
ger thy Faith, and bring all afresh into question,
whether any soundness at all in thee.

7. Nor



to growth in mortification, sin-
holiness; but to content our selves
converted, therefore safe enough,
by mixing with that of the Spirit: This
a young Convert is apt for a time to be
whereby Faith is over-grown ere they are
gins to be at a loss, till the Lord have a
ken them to it.

dinate enjoyment of any Creature-mercy,
it will, either by too affectionate pursuit,
in it, staying upon and feeding upon the
and not carryed up to God's goodness by
not using it with a loose heart: This is apt
any Snares upon our Spirits and wayes;
t to cause us to loose the favour of God.
Want of a holy Fellowship with such who are
godly, either by frequent conference, and communi-
cating their experiences of God, specially in a more
holy Church-fellowship then the mixt Congregati-
ons are yet reduced into, which will abundantly
quicken and strengthen Faith, and every gift and
grace of Believers, and maketh much for the retai-
ning and encrease of comfort.

10. In a word, a sleight frame of Spirit, the heart
not being daily awed with a holy fear of God, where-
by lightness and vanity, and discomposure ariseth;
As also negligence in a man's Calling, or in some du-
ty to some Relations.

These are the special things which are apt to stag-
ger and deaden Faith, to cause the Lord to with-hold
or with-draw comfort, that we are brought to que-



stion

stion all again, Whether any t
us, to cause the Lord to let our so
us: or to lay his hand upon us, very
or crosses in our Estates or Friends,
by these, a sounder and deeper
wrought forth, even a second Conv
narrower search is set up in our hearts,
watchfulness, and other graces come mor

Now, as those evils, negligences, and
thus startle, weaken Faith, and hinder co
diligent care, opposite to all those, as
particularly review them, are means bless
to strengthen Faith and Comfort, which I
mention, *viz.* Diligence in Prayer, and
Duty, renewing of Humiliation, avoidin
verse with carnal men, careful attending
Word preached, not with curiosity, but humility;
Not to be puffe up with self-conceit of parts, search
for hypocrisie, attending to growth, enjoying the
Creatures with a loose and mortified heart, the fel-
lowship of the Saints, a serious frame of Spirit, joy-
ned with wisdom and care, as to all relations to-
wards God or Man; these are the ways wherein God
usually sheddeth comfort upon his people.

It may further be enquired, Whether Faith will
ever cast out all fear? I answer,

It may in measure keep under servile, base, dishear-
tening fear; But there is a fear which is *vigil animæ*,
the watchman of the soul, a Servant to faith, which
makes the heart not over-despondent, and bears off
security, and keeps all awake as the Centinell of the
heart, *Heb.* 4. 1. *Let us therefore fear*, &c. And
when the blessed intervals of joy and assurance come,
then



be stirring, and 'twill preserve thee
with thy joy, that it mix not, nor
carnall joy; And indeed, when such
oth arise and mingle it self with our joy,
spirituall and doth best distinguish a
from a spirituall.

ow having thus farre stated the case of a
ling, hardly-beleeving soul, as coming in a
condition to Christ, with such considerati-
ch may be for a stay unto it, till Christ speak,
Text, *Why art thou fearfull?* We will now
pestuous Soul in this perishing condition,
ese of faith, before Jesus Christ, and so
sider what this rebuking voyce of Christ is
do; Only I will first question with this fear-
, in Christs words, *Soul, why art thou fearfull?*
wilt answer readily, *From thy sinnes and un-*
*belief.*

1. Hath Jesus Christ power enough to subdue them? *Isa.* 43. 13. *I will work, and who shall let it, or turn it back?* When he will work in any businesse his Father hath committed to him, whereof this is one of the chief, even to revive and comfort weak souls that come unto him, *Isay.* 40. 10, 11. *Behold, the Lord God will come with strong hand; and his arme shall rule for him, behold his reward is with him, and his work before him*; What work is this he owns with so much power, and puts such a *Behold* upon? See in the next verse, *He shall feed his Flock like a Shepherd, He shall gather the Lambs with his arme and carry them with his bosome, and shall gently lead them that are with young*: Now, mark Soul, Here's his power to work, and none, none shall turn it back; and the work thou

haſt for him to do, is his own we
therefore with encouragement ſpre
commit it to him, and neither ſins no
ſtand before him.

2. Is't this will and purpoſe to re
weakling? This hath been opened in p
But conſider, Soul, 'twas his very purpoſe
down from heaven, 1 *Joh.* 3. 8. and having
forth his purpoſe in order to it here below,
is paſſed into the Heavens to make it good
ſouls; to whom? to ſuch who come on ſet
for it; Therefore when 'tis Chriſts great p
that which his heart is full on, and alſo thou
and ſeekeſt to him on purpoſe for it, what
thou ſtagger and be fearfull?

Now that this is the work that is ſtill befo
to do, and his purpoſe not changed, is left upon
cord in his laſt words to *John*, Rev. 22. 17. *Let him which is athirſt Come*, which was ſpoken after his aſcenſion into glory.

But ſtill it may be thy mind runs upon this, This power and purpoſe of Chriſt I beleeve in the general to be true of the Lord Jeſus Chriſt, but Whether am I one of thoſe to whom it is meant? Mark, *whoſoever will*, anſwers that, as I have reaſoned before: Shew me how thou canſt exclude thy ſelf from that generall inviteme nt, or thou muſt grant it takes in thee alſo, that deſireſt to come to him: And if thou ſtill reaſoneſt, as to thy particular caſe, as receiving ſuch aggravations which every ordinary ſinner doth not: I anſwer, There is no ſtating of Caſes, but *whoſoever will*, and *whoſoever is athirſt*. Know in a word, That 'tis written as with a beam of the Sun for clearneſſe, that



udes no ſoul from ſalvation, be-
ſuch a ſinner, but for not coming,
to Chriſt, that he might have life in
ſhouldeſt catch at that, and ſay, Thou
not ſenſible enough: know that is a
enſibility of ſin, and ſuch as may upon a
ſend to Chriſt; And therefore Soul, ſay
wilt within thy ſelf, and reaſon from thy
maiſt put in theſe demurrs; do but eye Je-
in his power, purpoſe, free and generall in-
, and thou haſt no ground to be fearfull:
efore why art thou fearfull? Thou haſt no
thou eyeſt Chriſt, to be ſo: ſpecially if thou
what is nex to be opened.

*at Jeſus Chriſt can with a word rebuke all the nd fears upon a poor ſoul coming and ſeeking to* In the handling of which I ſhall be very brief.

I. *He maketh the ſtorm a calm, ſo that the waves thereof are ſtill*, Pſal. 107. 27. True, in this caſe alſo; In *Mar.* 4. the parallel place to the Text, He ſaid unto the Sea, *Peace, and be ſtill*, and 'twas enough; He that could command the winds and Seas by his word, can much more ſtill the troubles and fears of a poor ſoul coming to him: This hath alſo in part been confirmed by obſerving the anſwers that Chriſt gave to thoſe who in ſuch difficult caſes came to him: *Be thou clean, Go in peace*: and theſe were preſently effected by the word of his mouth: As in the Creation of the world, God ſaid, *Let there be*, &c. *and it was ſo*; Now as to this work upon a poor ſoul, there's the ſame mighty power promiſed, and goes along with his word, which he ſpeaks in and by the Goſpel, *John* 6. 68. *Thou haſt the words*, ſaith Peter,

ter of eternall life; 'Tis often cal
*The power of God, The arm of the L*
*strength*, even such a power as is defc
The voyce of the Lord upon the water
the Lord is powerfull and full of Majes
Cedars of *Lebanon*, and shakes the wild
So is it able to subdue all the high things,
tionings, ἀχυρώματα and ὑψώματα, the
and heights of our Spirits, it can make t
nesse and the solitary place, the place of
of joy: even what the Psalmist conclude
Psalm mentioned, at *verse* 11. *The Lord*
*strength unto his people, The Lord will bless*
*with peace*; And this is spoken as a conclus
tho e mighty things that are spoken of t
the Lord.

Much might be said for the further expli
this: but being a truth so clear and granted, I shall only briefly apply it.

*Use* I might return here to the dead-hearted professour, and inform him of his misery by this Truth: That so much vertue and might in the holy Word of God, and he never felt this, shaking or quickning him: And thence that he might come under this conviction, that no work of God with power upon his heart to this day: and so to counsell and encourage the poor, dead, blind, deaf sinners with diligence to attend upon Christs voice. Saith Christ, *Isa.* 42. 8. *Bring them to me*; Hast thou a heart like a wilderneſſe? come to him, and it shall blossome as the rose; Hast thou a heart of earth? I will smite it, *Isa.* 11. Nor sins, nor lusts, nor barrenn sse, nor earthlineſſe, nor deafneſſe, nor blindneſſe, shall stand before



hen, oh come with such an ex-
shall know the mighty power of

ing Soul: I need not I hope further
to come to Christs Ordinances: On-
st thou waited on them, but not a com-
er yet? Consider well, Hast thou come
st speak? *I will hear what God the Lord*
Hast thou not
much hang'd on the
upon his lips? This may be a snare: Eye
, *Isa.* 57. 19. *I create the fruit of the lips,*
*peace, saith the Lord, and I will heal them*, So
. 13. speaking of the word, *It shall accom-*
*which I please*: know, If all the host of glo-
ts and Angells should joyn with all the
chers of the Earth, and should encompasse
, to speak life or peace unto it, and beseech
thee to be comforted, unlesse Christ speak by them,
'twould be all fruitlesse: Therefore get thy heart into a clear expectation for Christ to speak to thy heart by the Preacher, that is, to distill the dews and consolations of his spirit by it, or all to no purpose. So the Spouse *Cant.* 2. 8. *The voyce of my Beleved.* v. 10. *My beloved spake and said unto me, Rise up my Love, and fair One, and come away*: So *Cant.* 4. 16. *Awake O North wind, and come thou South, and blow upon my Garden, that the Spices thereof may flow out*: which is the Spirit of Christ blowing upon the Ordinances, causing the vertues thereof to flow out: Therefore if thou still continuest a disquieted, fearing, perishing soul, and pantest after comfort and assurance: Pray thy heart may be raised up to abstract from any power in the voyce of man, but wait that

the Spirit of Christ may breathe
thou art in a readier posture for
the Tempest of fears upon thee.
take further encouragement beside
from the blessed experiences of many
comfortlesse creature, who after many
risings, fears, sinkings of spirit, have
ting publikely and privately for Christs voy
the rebuking power of
ly allayed; And even a sudden heavenly
them, *There was a great calm*, saith the Text
γαλήνη to smile; such a calmnesse, stillnes
wonderful serenity that is after a storm,
heavens and the earth seem, as it were to
Christ smiles upon a soul, having withhe
and beauty, and causeth a blessed serenity, cl
quietnesse, to be upon it; sometimes by a
breaking in, sometime by a secret graduall illapsing
into a soul, that it becomes comforted it knows not
how, ere it was aware: Oh blessed, for ever blessed,
the souls that wait and find this. And find it Soul
thou shalt, if thou art in this posture described; Let
the Storm be what it will, the clouds never so dark,
one ray and beam from Christ shall raise even a hea-
ven in thy Spirit, *&c.*

Thus far have I brought a Soul bottomed upon
free and faithfull promises, to the immediate ex-
pectation of Christ to rebuke the tempests and fears
upon it, to succour its perishing condition: The
Lord grant it may settle thee upon the power, pro-
mise, purpose, delight of the Lord Jesus to do it:
I will a little speak of the wonders thou maist
expect.

Obs. 6.



*ed Soul is filled with the wonders of*
*. They marvelled, saying, What*
*s this, that the Windes and the Sea*

*a. 9.* is called *Wonderfull*, described to
*in Counsell, Excellent in Working*, Isa.
We may view those Mediations of the
en thus in the admiration of his wonders
fe and sweetnesse, *Psal. 90. 5. Many*
*God are thy wonderfull works which thou hast*
*thy thoughts which are to ward, they can-*
*set up in order unto thee. If I would declare*
*them, they are more then can be numbred;*
*2, &c. My Soul shall make her boast in*
*Oh magnifie the Lord with me, and let*
*his Name together: I sought the Lord and he*
*poor man cryed unto him, and he saved him out of all his*
*troubles. Oh taste and see that the Lord is good: Bles-*
*sed is the man that trusteth in him.* Psal. 36. 7. *How*
*excellent is thy loving kindnesse, O God? &c.* Psal. 116.
7. *Return unto thy Rest, O my Soul, &c.* And what
shall I render unto thee? So *Mic.* 7. 18, 19. The
Church is brought in admiring Christ, *Who is a God*
*like unto thee* (why?) *that pardoneth iniquity, and pass-*
*eth by transgressions? &c. He will turn again* (though
he hide his face) *he will have compassion upon us*; yea,
it will break forth, Come, and hear all ye that fear
God, and I will declare what he hath done for my
Soul; yea, then Soul, thou shalt know, what is the
*exceeding greatnesse of his power towards them that*
*beleeve, according to the working of his mighty power*,
Ephes. 1. 19. These wonders of Christs power and

love

love will be thus enlarged in thy
ders of his power! Who is like
Lord, who wast able at first to la
take me as a brand out of the fire?
saved as a brand out of the fire? Ze
who wast able to say unto me, Live, w
my blood; dead as a stone in my sins;
wast able to subdue all the strong rebelli
nacy of my heart; to turn the violent
from earth to heaven; yea, then w
with all mine iniquityes and corrup
of which had been too strong for me:
able to rebuke all the tempestuous a
such tempests, such a perishing-condit
upon a poor soul, to command the wav
and they were so; Oh who is like unto
mighty glorious Lord? Joyn this to
wonders of thy free-love, who hadst love
wels enough to regard such a rebellious wretch,
when thus in his blood, serving his lusts, and loving
pleasures more then God; When I was daringly
and delightfully sinning against thee; Oh infinite
Love! to pity and support, and succour such a poor,
tempestuous wretch as I was, after thou hadst awa-
kened me, when sitter, my self being Judge, to have
been a cast-away from thy presence for ever; Oh the
Ocean of grace! Oh the wonders of thy Love! Oh
the unfadomed heights and depths of it! Eternity
will but serve to admire and adore thee in it: So sings
the Spouse in the Song, c. 3. 6. filled with the loves
of Christ, *Who is this that cometh out of the Wilder-
nesse like pillars of smoak, perfumed with Myrrhe and
Frankincense, with all Powders of the Merchant*, &c.

A



, I will shew what considera-
make any work appear wonder-
found in this of the Lord Christ

acy in nature to the effect wrought
seth wonder; So is it in the whole
for us and in us; That which was for
as one continued, rich, glorious myste-
. All of nature against it; As to his
people; what reluctancy, obstinacy,
the holy Spirit, before a proud, hard,
self-exalting heart will yeeld to bow be-
Jesus? Not only listlessnesse, heartles-
cy, but a strong enmity and resolute
against the work of grace; yea, as to our
, the quieting of the tempest upon a soul,
ficiency to comfort by the carnall part? what
ping up of fresh reasonings and doubtings, and
will not believe Jesus Christ upon his word, till
the spirit of power perswade, command, enables to
do so?

2. Such things do beget wonder, which are unex-
pected or unhoped for; so is the first appearing and
work of Christ to and in us; When a Soul securely
lies with folded arms in the shadow of death, in the
grosse darknesse that is naturally upon it, the strength
of the heart after vanity, when little expectation of
such a voyce of Christ, as hath been shewed in the
first, *Arise*, *Awake*, *Come away*, &c. *Matthew*
sitting at the Receipt of Custom little expected that
the Lord Christ (whom he never looke after) should
come and speak to him in such a commanding voyce,
and he should presently leave all, so wealthy an in-

come

come, and follow a perfected
have been like enough to have ſp
who ſhould have propheſied ſuch a
every ſinful Wretch is, till the Lord's
within him: And ſo in the matter of
poor, and languiſhing, and complainin
up; then, even before we are aware, a
durſt to expect, comes a Chriſt, and ſpea
all.

3. Things formerly unknown to us,
appear, beget wonder: ſo are the things
works and reveals to us; we are utterly
and know not what preciouſneſs in Chri
open his heart to us: What refreſhi
Treaſures of all goodneſs and ſwe
Him.

4. Things that are ſeldome done, beget won
ſo, comparatively with the World of Souls that are
paſſed by, 'tis but ſeldom and a rare work for Jeſus
Chriſt to lay hold upon ſouls; here and there a Soul,
he chooſeth forth: And, ſaith a poor delivered ſoul,
What was I more then another, that the Lord ſhould
paſs by abundance of poor Creatures, who haply ne-
ver diſhonoured God ſo much as I have done? Oh
this conſideration makes grace appear abundant and
admirable! this is a heightning, enlarging Medita-
tion, upon a poor calmed Soul indeed: In a word,
the Lord Jeſus ſo conveys himſelf to his own, that it
ſhall be marvellous in their eyes; that they may at-
tribute the firſt motion of light and life in the Soul
from him, the perfecting and continuing of it; That
his Children may be kept humble and lowly before
him,



to him, and depend upon him,
nothing to rejoyce in, but onely
e Lord Jeſus.

ned Soul be thus full of the wonders
er and love: Firſt, by this any Soul
whether the calm that is upon his Spirit,
riſt or not: If ſo, then his hand, His
wer, and love, is admired and extolled in
der therefore, any ſoul, by the way: What
ndrous things upon thy Spirit? What are
thou haſt deep thoughts of heart about?
feelingly ſay, Oh how wonderful have
thoughts of Chriſt towards me? What
h he wrought for me, and in me? Who
pardoning iniquity like unto thee? *Mic.*
That's the temper and voice of a pardoned
Soul; ſo he breaks out into the admiration of him:
A pardoned Soul cannot have ſuch ſleight thoughts
about it, as the pretenders to a dead hope of it have:
If it be not ſo with thee, let me once more counſell
thee to go to Chriſt, and tell him, what wonders thou
heareſt he can do; And plead with him, that there's
an Object before him to manifeſt one upon, even by
raiſing up ſuch a Worm, dead in ſin, as thou art, unto
life: Tell him, he ſhall have the glory of the Mira-
cle; Oh let him ſay unto thee, Live, and thou ſhalt
live in his ſight.

2. If Jeſus Chriſt be able to work forth ſuch won-
ders upon and for poor ſouls, *Videant quàm tutò ſe*
*committunt Sancti*, ſaith *Bucer*: See then how ſafe-
ly,

ly we commit our selves to suc
guide and anchor us through all
ries, can cease our tempests wit
make way for sweeter Sun-shines and
therefore should not the Saints pie
thickest, darkest, tempests, and hang up
all appears but in a perishing way? yea,
Lord Jesus pierce through them all to
our hearts melt with chiding us for our
Say not, fainting Soul, within thy self,
'twill be a wonderful thing for thee to
comforted (whatever thy condition be)
fore it will not be: No, no; say, thou
a Christ whose works are all wonders,
it shall be so.

And now what will this poor Soul do,
through the abundant grace of Christ filled in som
measure with such precious wonders of Christ, when
it is blessedly calmed by Christ's refreshing voice, (for
so I will now suppose that Soul either already, or
shall be so, who hath been, or is in this tempestuous
perishing condition at Christ's feet) and is, or shall
be thus calmed. Will it not to this purpose break
forth, Oh welcome ten thousand times sweetest
Christ, come, lodge for ever in my Soul (though a
mean habitation), for I cannot let thee go: Ah!
will not that Soul study returns of love and honour
to Jesus Christ? Will it not love him, and love him
more abundantly?

Will it not lay it self at his feet to be disposed by
him? Will it not smile upon, and embrace
proaches for him? Shall any thing be too dear and
precious



for Christ? No, It shall not:
empty Creatures come in com-
? Let me ask thee, Soul, in ear-
? Canst thou seek great things for thy
ist's honour be sleighted? Go then,
at with Christ to this purpose; Say un-
ster, Master, What shall I do for thee?
shall I live and die, but for thee? Dear
me some way or other bring honour to thy
ious Name among the living, before I
, and adore thee for ever.

ul, to point thee out thy particular duty,
in the sense of the favour and love of
re then I designed in this brief Treatise;
mind thee with a word or two, and so

Art thou a Soul, that hast been by the strong Arm
of the Lord carried through some of these experien-
ces, as have been set forth:

1. Consider, that though Jesus Christ hath made
such a calm upon thy Spirit, yet know, that there's
more than enough in thy heart to distemper all
again, though at present kept under: Therefore thou
art to look up to the same mighty hand, to keep all
in peace, and in a comfortable frame, as well as at
first to create it, and to give in new refreshings, else
that which is within thee already, will decay and
wither: If Jesus Christ withdraw his hand, all is in a
mutiny again: Oh therefore walk humbly and jea-
lously before him, and still be committing all to him,
and be drawing fresh supplies from him, or else the
sense

sense of this blessed calm wil

2. Beware how carnal joy

tual, by fetching in too large ad

ture-comforts, whence will follow

nity of Spirit, and then comes a Clo

aware.

3. Be vigilant (as I have before hinte

gent in such ways, wherein thou hast speci

nion with God; by which thou shalt

wonders by the strong arm of the Lord;

hast yet left, *Song of Sol*, 7.5. The danger

left is spoken before.

4. Do not sit down in a slender stock

and the Knowledge of Christ: There are

Christ, and depths in thy own heart to

which haply do yet lie close undiscerned

Spirit.

5. Be in the frequent remembrance of how much is forgiven, and this will raise up thy love and zeal, and quicken it when it begins to slack, *Luk.* 7.

6. Beware of venturing on the least sin, do not say, 'tis a little one, and thou maist venture, 'twill like an *Achan* disturb all: The fear and hatred of the least evil, maintains a solid, setled communion with God: Vain and carnal company (as hath been shewed) dulls a mans spirit, as also a frothy carriage, and liberal jesting.

7. Much might be said, but in a word know, 'Tis the hardest work of a Believer to manage comfort and assurance: The Heart, the carnal part of it, is apt to be lifted up in it: Indeed, a comforted Soul at the



apt to conceive, that such a

ost: But this is a vanity.

lms of thy Heart more fatted after

ce of God, than joy and comfort:

, and see him as he is, 1 *Joh.* 3.2. is the

of a gracious Soul. Which the blessed,

thee and me to aspire after, till we

y with him, and to see him as he is to all

# Discoveries of a sincere [close] with Christ, and obedi[ence] to Him.

MAke a narrow search after *Heart-sinc[erity]*
1. Many a poor Creature hath been filled [with] trouble and terrour of Soul, the guilt of [sin] lying upon an awakened Conscience, and after [some] the Conscience *calmed* either by a mere forsaking the sin that troubled, and reforming, and taking up to new Duties; or by getting in some notions of Free-grace, and the righteousness of Christ; and yet the heart doth not make a *sincere* close with Jesus Christ, and so the wound is but skinned o're, and no solid *peace* in the Conscience: Though this will be discovered more at large in the opening the *New-Creature*, in the Treatise annexed; yet as it refers to the preserving of a *setled peace* in the Soul, I shall here lay down plain Evidences of *Gospel-sincerity*, to satisfie that scruple of a poor doubting Soul, which hath come a poor trembling Soul to Jesus Christ for all; but yet fears he doth not do it sincerely, and that he is yet but a Hypocrite.

First,



[Your] Soul know, that such a *jealou-*[sy], accompanied with a serious [fear] and would not *hide any thing from* [God] 3. but come to the *light* of the Word, [that] roughly *discovered*; this is a hopeful sign [there] some *sincerity* in that Soul. When the [Apostle] earnestly prays for his dear *Philippians*. [1.] 10, *that they might be sincere*. The word [in] the Original εἰλικρινεῖς, that is translated, [sig]nifies a thing *held out to the light of the Sun*; [and] that sincere Souls are willing to be held [out] to the *light* of the Word and Spirit to be tryed [and] search, Whether their Souls are *sincere* with *God*,

[Let] us now as to a sincere *close* with Jesus Christ, and [the] sincere way of *obedience* towards him.

First, supposing the Soul hath come a poor self-emptied sinner to Jesus Christ, as knockt off from all its holds, convinced of the pollution, and insufficiencie of all its Righteousness to stand before God, and so cryes out, If I have not Righteousness in another, in Jesus Christ, I *perish*, and so casts it self upon it, reacheth after it, closeth with it, presseth after an interest in it, and would fetch in its peace and reconciliation with God by it: Now if this be a sincere close with Christ;

1. Then the Soul doth close with Christ by a *conjugal Acceptation* of Jesus Christ, and a *conjugal resignment* of its self to him, and that in an everlasting *Covenant* and *Union* with him, which doth thus arise.

Jesus Christ *makes known* hi
Soul, as he did to the Woman of *Ca*
*Jesus answered, and said unto her, If*
*gift of God and who it is that saith to the*
*drink, thou wouldest have asked of him,*
*have given thee living water.*

Thus the Lord Jesus Christ, when he ta
to himself, he shews *himself, who he is*, the
Son of God, *lovely* in all Perfections, *full* of a
*We beheld him as the onely begotten of the Fat*
*of grace*, Joh. 1.14. Such a sight hath a poor
Jesus Christ; ah! *full, full of grace*, and so is
infinitely, for ever, *taken* with him.

2. He shews the Soul what he is *able to giv*
*ving water* Life unto the Soul, what ever may
the Soul blessed here, and for ever, what ever it
stand in need of, answer all its largest desires, fill up
the Soul, and satiate it with goodness and love. Thus
Jesus Christ *proposeth* himself to a poor Soul.

3. He *treates* with a Soul, about the Souls *Accep-*
*tance* of him, expresseth his infinite *good-will* to be-
stow himself, and all his Riches of Grace and Glory
upon the Soul, makes many a *free offer* to a poor Soul
of himself; yea, perswades the Soul by many *invinci-*
*ble* pressing Arguments, to *come* to him, to *accept* of
him as a Husband to the Soul, tells the poor sinner,
that none can do for him as he can do; that he will
be in the room of Father, Mother, Brother, Sister, all
Friends, Relations, Worldly Enjoyments, and make
up the want of all, by his gracious presence, and a
supply of whatever may be a Blessing to a poor
Soul.

4. He



*s* the Soul to himself, *Joh.* 6.44.
orth his hand, and takes hold of the
me, saith Jesus Christ, to the poor
ds off, and the Heart saith, Shall I, or
nd hath many draw-backs,) Come to
o me, Thou shalt not choose but *accept* of
ot, *must* not be denied; I am worthy of
have let go my heart-bloud for thee, none
thee as I do: Nay then, saith the poor Soul,
*do* (thou Blessed Son of God, thou lovely Sa-
me unto thee; I *accept of thee*, as the most
gift of the Father: I take thy blessed glori-
f; and the terms thou dost propose, are blessed,
y Soul closeth with them.

Saith the Soul I do deliberately, seriously, with
whole Heart, *renounce* all other Lovers: Though
my Soul hath played the Harlot with many others,
yet now let my Heart be cut off, divorced from
them all.

2. I *take* (my Soul, all that is within me, doth
take) this one blessed Lord Jesus, and none but him,
resolving, *in the want of all things*, to be abundantly
contented and satisfied with him, never to repine at
my choice, never to turn away from it: Here's *Consent*
in this Conjugal Acceptation of Jesus Christ, free,
full, honest, entire content, not to have a *Reserve* in
the Heart retained, after the best search it can
make.

3. Upon this the Soul cryes, *Draw me*, and I will
run after thee, *Song of Sol.* 1.4. Unite me to thy Self,
by thy Spirit; let's be for ever *One*, and let this Co-
venant be for ever; and so comes to a *Conjugal Re-*

*Agnment* of *his* self to the Lord J
for ever.

In this *Resignment* of the Soul to J
Soul is enabled, in some measure, to
Acts:

1. To *love him above* All: *The Upright*
Song of Sol. 1. 4. And, *Here I will gi*
*loves*, Chap. 7. 12. To have the Heart *engag*
That when any created good shall come in
tion with him to *deny* it, and let go *All* for h
14.33. Now 'tis a *dead* World, and a *living*
and let the *World* go for ever, and let *CHR*
come.

2. To be *subject* to him, in a *Spouse-like* way,
5.23. To be *subject* to all his Holy Commands, and
that out of *love* to him, *Joh.* 15. 10. *If ye keep my Com-*
*mandements, ye shall abide in my love.* Thus would
the Soul carry it in a *sweet way* of obedience to him,
and *delight* to do his Will, and the Will of the Fa-
ther.

An Hypocritical close with Christ, is not accompa-
nied with any *delightful obedience:* so saith *Job* of a
Hypocrite. *Chap.* 27. 10. *Will he delight himself in the*
*Almighty?* A Soul, in a sincere Resignment, saith of
the yoak of Christ, Oh 'tis *easie*, and *sweet*, and *blessed*,
though the carnal part would draw back; and his
Commandements are not *grievous*, but *precious*.

3. The Soul, in this *sincere Resignment* to Christ,
would be made like to him; That Soul would have
a heart



heart of Christ, as possibly it may
ve such a *gracious disposition*, as her
t Bridegroom hath: Oh! saith the
I could be holy, and meek, and hum-
er, and patient, as Jesus Christ was, that
have my self in the World, as Jesus Christ
I might be known to be his, by his Image
, by my *Christ-like* carriage among men;
could despise the World, as Jesus Christ did,
contented to be despised in the World, as he

The Soul would please Christ, study his plea-
and not *grieve* him, 1 *Thess.* 4. 1. The Soul
uld be more *lovely* in his sight, that he might re-
yce over her. And when the Blessed Lord is dis-
pleased, the poor Soul mourns, and creeps to him
again, and beseecheth him to over-look any disobe-
dience and unkindness, and to receive her into favour
again. If the Soul hath carryed it *sleightly* towards
him, *neglected* him a little, Oh the Soul *returns* to
him, and will not from him, till he will signifie his
*pity*, and *pardon*, and *acceptance*, and speak *kindly* to
her. If he hath contented himself to live without
all Christ's Ordinances, and communion with his
People, that soul shall be deeply humbled, and take
any pains to enjoy them.

5. Upon this, the soul would be *constant* to him,
and that in every condition; If the Heart start aside,
and be like to be ensnared by other Lovers, it hath a
word from Christ, and it returns, and *takes hold* of

him again, and of his *Covenant*,
with him, and minds her Blessed
mi e was *everlast ng kindness*, Jer.
would *never turn away* his loving kind
*Jer.* 32 40. And that he made that C
his *whole heart*, and *whole soul* ver. 41. An
that he will not reject her; though, thro
ne's temptation, unwariness the poor soul
*unconstant* to him; yea, that he promise
*return* he would accept of her, *Jer.* 3. 1.
when the sense of this unkindness, on her part
*the heart*, and hath an *indignation* against it self
would have a Heart never to depart from him.

6. The Soul, upon its conjugal engagement
him, would live in his *Fellowship*, 1 Joh. 1. 3.
would have real Fellowship with him, in the *lovelin*
*ness* of his person, to be more and more endeared to
him in his blood to cleanse her, his righteousness to
cover her, his grace to beautifie her, his love to re-
fresh her. Oh, saith the Soul, When it hath had sweet
and kindly communion with him, oh that I might
dwell here! Oh how sweet is his love! Oh when
shall I see him, so, that I may never look off him!
When shall I so enjoy him, that my Heart may never
decline from him?

And thus, briefly, have you stated a sincere close
with the Lord Jesus, in a *conjugal accepting* of him,
and *resignment* to him, which I shall not further ap-
ply but leave a poor soul jealous of its self to see how
the Heart can (at least in *true desires*, and actings,
though



strong affections, as it would de-
these things.
lous, that thou hast not thus *accepted*
on his revealing himself, and drawing
and thy *resignment* of thy self to be his
Then go to him (as he calleth thee, and
done so, to come to him, and accept of
ll Blessedness with him) and tell him, That
ow come to profess thy most serious, free,
cy acceptance of him: Say, Now Lord Je-
me; now I accept of thy lovely person, of
d, grace, life, rule, government, over me: Oh
me, to my poor Soul, and be *mine* for ever; I
all for thee, I wholly *resign* my self to thee,
e thee, obey thee, please thee, to be made like
thee, to have fellowship with thee, and that in
an *Everlasting Covenant*, and let it be recorded in
Heaven that I do so: Though I am unfit for thy
choice, yet it so pleaseth thee to invite me to accept
of thy free offer: And though I am uncomely, thou
canst wash me in thy bloud, and put thy righteous-
ness over me: thou canst *spread thy skirt over me*,
Ezek. 16. Thou canst anoint me with Oyl, and beau-
tifie me with new Ornaments of Grace, and I shall
be lovely in thy sight. Yea, thou poor, trembling,
doubting, jealous Soul, do this day by day, and the
blessed Lord and Bridegroom will speak *good words*,
and *comfortable words* to thee; he will say, I am thy
*Husband*, and thou art become *mine*; I will succour
thee, and comfort thee; I will relieve thy heart in all
thy pressures, and bear thee in mine Arms: in all
thy conflicts when thou art weak, mine Hand shall
be

be under thee: when sinking, H
when in darkness, I will come u
shalt thou rise up, and say, and rejoy
*am my Beloved, and my Beloved is mi*

2.

*I am*; 'tis so: He *is* mine; Ah *mine*
gracious, a glorious Christ; and he is
want I more? 'Tis enough, Lord, enou
know thou art *mine*: Oh! let me *please*
thee, be *like* to thee, be for ever *with* thee.

Though what hath been said, may be
the Lord speak it) to satisfie a poor soul, as
*cerity* of its *obedience*, as well as its *close*
yet I will mention some further Discover
sincere Soul, in its walking before God.

1. A sincere Soul is carryed on in its obe
from the love it hath to the infinite Blessed God:
The Soul respects the Soveraignty of God in his
Commands, and saith of them, they are all, holy, and
blessed: but the Soul, also, from a sight it hath, not
only of the love of God, revealed in the Law, but
*shed forth in the heart by the Holy Ghost*, in the Gospel,
hath a gracious delight to the things, for that they are
pure, and the image of God in Christ. So that the sincere Soul hath a re-
spect to the reward and punishment, and may (in
the Lord) desire the one, and fear the other; and
the Lord encourageth and commands it so to do:
but the principal thing that moves the Soul, is the
love of God, and the *holiness* and *excellency* that is
in all the Commands.



desires to be religious and holy,
so; It loves the reality of it, more
of it. A *Hypocrite* is described in
*loving the praise of men, more then the*
'Tis true, a sincere soul will find such
d stirrings in the heart, as to be glancing
e of men; but the Soul humbled under it,
ter the subduing of it, and hath an indigna-
ost it.

om thence may arise another discovery of
; which is, a sincere person hath a discovery
ing of a cursed Root of *Selfishness* and *Hypo-*
d presseth God for the burning of it up in the
by the fire of the Holy Ghost. This doth not,
ed, so much appear to poor Souls, who are not
led to doing much before others; yet they find in
their Holy Discourses of the things of God, with
others in their walkings, that they cannot have such
a pure respect to the glory of God, and good of
others, as they should have, and are not troubled, nor
do it and so far as a Child of God secretly cocker
this evil in the heart, and is willing to overlook it:
so far doth Hypocrisie prevail. Carnall Love and
Self-pleasing and Complacency and yet some Sincerity
and Holiness unto God.

4. Sincerity, it not only looketh after the *Spirituality*
of Duty, that it be done in the Spirit, but also
*Exactly* after the Rule of Duty, but would be
*Holy* in the Duty, *Psal.* 51.

It

the Spirit of Christ may breathe in
thou art in a readier posture for
the Tempest of fears upon thee.
take further encouragement beside
from the blessed experiences of many
comfortlesse creature, who after many t
risings, fears, sinkings of spirit, have at
ting publikely and privately for Christs voy
the rebuking power of
ly allayed; And even a sudden heavenly
them, *There was a great calm*, saith the Text
γαλήνη to smile; such a calmnesse, stillne
wonderfull serenity that is after a storm,
heavens and the earth seem, as it were to
Christ smiles upon a soul, having withhe
and beauty, and causeth a blessed serenity, cle
quietnesse, to be upon it; sometimes by a
breaking in, sometime by a secret graduall illapsing
into a soul, that it becomes comforted it knows not
how, ere it was aware: Oh blessed, for ever blessed,
the souls that wait and find this. And find it Soul
thou shalt, if thou art in this posture described; Let
the Storm be what it will, the clouds never so dark,
one ray and beam from Christ shall raise even a hea-
ven in thy Spirit, &c.

Thus far have I brought a Soul bottomed upon
free and faithfull promises, to the immediate ex-
pectation of Christ to rebuke the tempests and fears
upon it, to succour its perishing condition: The
Lord grant it may settle thee upon the power, pro-
mise, purpose, delight of the Lord Jesus to do it:
I will a little speak of the wonders thou maist
expect. v.

Obs. 6.



*...d Soul is filled with the wonders of*
*...ove*; They marvelled, saying, What
...s this, that the Windes and the Sea

...a. 9. is called *Wonderfull*, described to
*in Counsell*, *Excellent in Working*, Isa.
...e may view those Meditations of the
...thus is the admiration of his wonders
...le and sweetnesse, *Psal.* 90. 5. *Many*
*O God are thy wonderfull works which thou hast*
*thy thoughts which are to usward, they can-*
*not up in order unto thee, If I would declare*
*them, they are more then can be numbred;*
..., &c. *My Soul shall make her boast in*
*Oh magnifie the Lord with me, and let*
*his Name together: I sought the Lord and he*
*heard me, and delivered me out of all my fears; This*
*poor man cryed unto him, and he saved him out of all his*
*troubles. Oh taste and see that the Lord is good: Bles-*
*sed is the man that trusteth in him.* Psal. 36. 7. *How*
*excellent is thy loving kindnesse, O God,* &c. *Psal.* 116.
7. *Return unto thy Rest, O my Soul,* &c. And what
shall I render unto thee? So *Mic.* 7. 18, 19. The
Church is brought in so admiring Christ, *Who is a God*
*like unto thee* (why?) *that pardoneth iniquity, and pas-*
*seth by transgressions?* &c. *He will turn again* (though
he hide his face) *he will have compassion upon us*; yea,
it will break forth, Come, and hear all ye that fear
God, and I will declare what he hath done for my
Soul; yea, then Soul, thou shalt know, what is the
*exceeding greatnesse of his power towards them that*
*beleeve, according to the working of his mighty power*,
Ephes. 1. 19. These wonders of Christs power and

love

love will be thus enlarged in th
ders of his power! Who is lik
Lord, who wast able at first to la
take me as a brand out of the fire?
saved as a brand out of the fire? Ze
who wast able to say unto me, Live, w
my blood; dead as a stone in my sins;
wast able to subdue all the strong rebellio
nacy of my heart; to turn the violent
from earth to heaven; yea, thou wa
with all mine iniquityes and corrupt
of which had been too strong for me:
able to rebuke all the tempestuous affe
such tempests, such a perishing condit
upon a poor soul, to command the wav
and they were so; Oh who is like unto
mighty glorious Lord? Joyn this to
wonders of thy free-love, who hadst love
wels enough to regard such a rebellious wretch,
when thus in his blood, serving his lusts, and loving
pleasures more then God; When I was daringly
and delightfully sinning against thee; Oh infinite
Love! to pity and support, and succour such a poor
tempestuous wretch as I was, after thou hadst awa-
kened me, when sitter, my self being Judge, to have
been a cast-away from thy presence for ever; Oh the
Ocean of grace! Oh the wonders of thy Love! Oh
the unfadomed heights and depths of it! Eternity
will but serve to admire and adore thee in it: So sings
the Spouse in the Song, c. 3. 6. filled with the loves
of Christ, *Who is this that cometh out of the Wilder-
nesse like pillars of smoak, perfumed with Myrrhe and
Frankincense, with all Powders of the Merchant*, &c.

A



, I will shew what considera-
make any work appear wonder-
found in this of the Lord Christ

acy in nature to the effect wrought
seth wonder; So is it in the whole
for us and in us; That which was for
as one continued, rich, glorious myste-
. All of nature against it; As to his
people; when reluctancy, obstinacy,
the holy Spirit, before a proud, hard,
self-exalting heart will yeeld to bow be-
d Jesus? Not only listnofnesse, heartles-
cy, but a strong enmity and resolute
inst the work of grace; yea, as to our
, the quieting of the tempest upon a soul,
sistency to comfort by the carnall part; what
ting up of fresh reasonings and doubtings, and
will not beleeve Jesus Christ upon his word, till
the spirit of power perswade, command, enables to
do so?

2. Such things do beget wonder, which are unex-
pected or unhoped for; so is the first appearing and
work of Christ to and in us; When a Soul securely
lies with folded arms in the shadow of death, in the
grosse darknesse that is naturally upon it; the strength
of the heart after vanity, when little expectation of
such a voyce of Christ, as hath been shewed in the
first, *Arise*, *Awake*, *Come away*, &c. *Matthew*
sitting at the Receipt of Custom little expected that
the Lord Christ (whom he never look after) should
come and speak to him in such a commanding voyce,
and he should presently leave all, so wealthy an in-

come

come, and follow a perſecuted
have been like enough to have ſpit
who ſhould have propheſied ſuch a
every ſinful Wretch is, till the Lord's
within him: And ſo in the matter of
poor, and languiſhing, and complaining,
up; then, even before we are aware,
durſt to expect, comes a Chriſt, and ſpeaks
all.

3. Things formerly unknown to us,
appear, beget wonder: ſo are the things
works and reveals to us; we are utterly
and know not what preciouſneſs in Chri
open his bleſſed to us: What refreſhing
Treaſures of all goodneſs and ſwee
Him.

4. Things that are ſeldome done, beget wo
ſo, comparatively with the World of Souls that are
paſſed by, 'tis but ſeldom and a rare work for Jeſus
Chriſt to lay hold upon ſouls; here and there a Soul,
he chooſeth forth: And, ſaith a poor delivered ſoul,
What was I more then another, that the Lord ſhould
paſs by abundance of poor Creatures, who haply ne-
ver diſhonoured God ſo much as I have done? Oh
this conſideration makes grace appear abundant and
admirable! this is a heightning, enlarging Medita-
tion, upon a poor calmed Soul indeed: In a word,
the Lord Jeſus ſo conveys himſelf to his own, that it
ſhall be marvellous in their eyes; that they may at-
tribute the firſt motion of light and life in the Soul
from him, the perfecting and continuing of it; That
his Children may be kept humble and lowly before
him,



to him, and depend upon him,
nothing to rejoyce in, but onely
e Lord Jeſus.

ned Soul be thus full of the wonders
er and love: Firſt, by this any Soul
whether the calm that is upon his Spirit,
riſt or not: If ſo, then his hand, His
ower, and love, is admired and extolled in
der therefore, any ſoul, by the way: What
ndrous things upon thy Spirit? What are
thou haſt deep thoughts of heart about?
feelingly ſay, Oh how wonderful have
thoughts of Chriſt towards me? What
h he wrought for me, and in me? Who
od pardoning iniquity like unto thee? *Mic.*
That's the temper and voice of a pardoned
Soul; ſo he breaks out into the admiration of him:
A pardoned Soul cannot have ſuch ſleight thoughts
about it, as the pretenders to a dead hope of it have:
If it be not ſo with thee, let me once more counſell
thee to go to Chriſt, and tell him, what wonders thou
hearеſt he can do; And plead with him, that there's
an Object before him to manifeſt one upon, even by
raiſing up ſuch a Worm, dead in ſin, as thou art, unto
life: Tell him, he ſhall have the glory of the Mira-
cle; Oh let him ſay unto thee, Live, and thou ſhalt
live in his ſight.

2. If Jeſus Chriſt be able to work forth ſuch won-
upon and for poor ſouls, *Videant quàm tutò ſe*
*committunt Sancti*, ſaith *Bucer*: See then how ſafe-
ly,

ly we commit our selves to
guide and anchor us through all
ties, can cease our tempests wit
make way for sweeter Sun-shines an
therefore should not the Saints pl
thickest, darkest, tempests, and hang up
all appears but in a perishing way? yea,
Lord Jesus pierce through them all to
our hearts melt with chiding us for our
Say not, fainting Soul, within thy self,
'twill be a wonderful thing for thee to
comforted (whatever thy condition be)
fore it will not be: No, no, say, thou
a Christ whose works are all wonders,
it shall be so.

And now what will this poor Soul do,
through the abundant grace of Christ filled in some
measure with such precious wonders of Christ, when
it is blessedly calmed by Christ's refreshing voice, (for
so I will now suppose that Soul either already, or
shall be so, who hath been, or is in this tempestuous
perishing condition at Christ's feet) and is, or shall
be thus calmed. Will it not to this purpose break
forth, Oh welcome ten thousand times sweetest
Christ, come, lodge for ever in my Soul (though a
mean habitation), for I cannot let thee go: Ah!
will not that Soul study returns of love and honour
to Jesus Christ? Will it not love him, and love him
more abundantly?

Will it not lay it self at his feet to be disposed by
him? Will it not smile upon, and embrace re-
proaches for him? Shall any thing be too dear and
precious



for Christ? No, It shall not:
empty Creatures come in com-
? Let me ask thee, Soul, in ear-
? Canst thou seek great things for thy
ist's honour be sleighted? Go then,
at with Christ to this purpose; Say un-
ster, Master, What shall I do for thee?
shall I live and die, but for thee? Dear
me some way or other bring honour to thy
ious Name among the living, before I
, and adore thee for ever.

ul, to point thee out thy particular duty,
in the sense of the favour and love of
re then I designed in this brief Treatise;
mind thee with a word or two, and so

Art thou a Soul, that hast been by the strong Arm
of the Lord carried through some of these experien-
ces, as have been set forth:

1. Consider, that though Jesus Christ hath made
such a calm upon thy Spirit, yet know, that there's
more than enough in thy heart to distemper all
again, though at present kept under: Therefore thou
art to look up to the same mighty hand, to keep all
in peace, and in a comfortable frame, as well as at
first to create it, and to give in new refreshings, else
that which is within thee already, will decay and
wither: If Jesus Christ withdraw his hand, all is in a
mutiny again: Oh therefore walk humbly and jea-
lously before him, and still be committing all to him,
and be drawing fresh supplies from him, or else the
sense

sense of this blessed calm will

2. Beware how carnal joy mi
tual, by fetching in too large ad
ture-comforts, whence will follow
nity of Spirit, and then comes a Clo
aware.

3. Be vigilant (as I have before hinte
gent in such ways, wherein thou hast speci
nion with God; by which thou shalt fi
wonders by the strong arm of the Lord,
hast yet sest, *Song of Sol*, 7.5. The danger
lest is spoken before.

4. Do not sit down in a slender stock
and the Knowledge of Christ: There are
Christ, and depths in thy own heart to
which haply do yet lie close undiscerned
Spirit.

5. Be in the frequent remembrance of how much is forgiven, and this will raise up thy love and zeal, and quicken it when it begins to slack, *Luk.* 7.

6. Beware of venturing on the least sin, do not say, 'tis a little one, and thou maist venture, 'twill like an *Achan* disturb all: The fear and hatred of the least evil, maintains a solid, setled communion with God: Vain and carnal company (as hath been shewed) dulls a mans spirit, as also a frothy carriage, and liberal jesting.

7. Much might be said, but in a word know, 'Tis the hardest work of a Believer to manage comfort and assurance; The Heart, the carnal part of it, is apt to be lifted up in it: Indeed, a comforted Soul at the



apt to conceive, that such a
lost: But this is a vanity.
ims of thy Heart more set after
em of God, than joy and comfort:
d, and see him as he is, 1 *Joh.* 3.2. is the
of a gracious Soul. Which the blessed,
thee and me, to aspire after, till we
y with him, and to see him as he is to all

# *Discoveries of a sincere … with Christ, and obedi… to Him.*

MAke a narrow search after *Heart-sinc…*
1. Many a poor Creature hath been filled … trouble and terrour of Soul, the guilt of … lying upon an awakened Conscience, and after get… the Conscience *calmed* either by a mere forsaking the sin that troubled, and reforming, and taking up to new Duties; or by getting in some notions of Free-grace, and the righteousness of Christ; and yet the heart doth not make a *sincere* close with Jesus Christ, and so the wound is but skinned o're, and no solid *peace* in the Conscience: Though this will be discovered more at large in the opening the *New-Creature*, in the Treatise annexed; yet as it refers to the preserving of a *setled peace* in the Soul, I shall here lay down plain Evidences of *Gospel-sincerity*, to satisfie that scruple of a poor doubting Soul, which hath come a poor trembling Soul to Jesus Christ for all; but yet fears he doth not do it sincerely, and that he is yet but a Hypocrite.

First,



… Soul know, that such a *jealou-*… accompanied with a serious … and would not *hide any thing from* … but come to the *light* of the Word, … oughly *discovered*; this is a hopeful sign … some *sincerity* in that Soul. When the … earnestly prays for his dear *Philippians*, …, *that they might be sincere*. The word … the Original εἰλικρινεῖς, that is translated, … gnifies a thing *held out to the light of the Sun*; …, that sincere Souls are willing to be held … *light* of the Word and Spirit to be tryed … rcht, Whether their Souls are *sincere* with *God*,

… now as to a sincere *close* with Jesus Christ, and … cere way of *obedience* towards him.

First, supposing the Soul hath come a poor self-emptied sinner to Jesus Christ, as knockt off from all its holds, convinced of the pollution, and insufficiencie of all its Righteousness to stand before God, and so cryes out, If I have not Righteousness in another, in Jesus Christ, I *perish*, and so casts it self upon it, reacheth after it, closeth with it, presseth after an interest in it, and would fetch in its peace and reconciliation with God by it: Now if this be a sincere close with Christ;

1. Then the Soul doth close with Christ by a *conjugal Acceptation* of Jesus Christ, and a *conjugal resignment* of its self to him, and that in an everlasting *Covenant* and *Union* with him, which doth thus arise.

Jesus Christ *makes known* hi
Soul, as he did to the Woman of *Ca*
*Jesus answered, and said unto her, If*
*gift of God and who it is that saith to the*
*drink, thou wouldest have asked of him,*
*have given thee living water.*

Thus the Lord Jesus Christ, when he ta
to himself, he shews *himself, who he is*, the
Son of God, *lovely* in all Perfections, *full* of
*We beheld him as the onely begotten of the Fat*
*of grace*, Joh. 1.14. Such a sight hath a poor
Jesus Christ; ah! *full, full of grace*, and so is
infinitely, for ever, *taken* with him.

2. He shews the Soul what he is *able to giv*
*ving water* Life unto the Soul, what ever may
the Soul blessed here, and for ever, what ever it
stand in need of, answer all its largest desires, fill up
the Soul, and satiate it with goodness and love. Thus
Jesus Christ *proposeth* himself to a poor Soul.

3. He *treates* with a Soul, about the Souls *Accep-*
*tance* of him, expresseth his infinite *good-will* to be-
stow himself, and all his Riches of Grace and Glory
upon the Soul, makes many a *free offer* to a poor Soul
of himself; yea, perswades the Soul by many *invinci-*
*ble* pressing Arguments, to *come* to him, to *accept* of
him as a Husband to the Soul, tells the poor sinner,
that none can do for him as he can do; that he will
be in the room of Father, Mother, Brother, Sister, all
Friends, Relations, Worldly Enjoyments, and make
up the want of all, by his gracious presence, and a
supply of whatever may be a Blessing to a poor
Soul.

4. He



*s* the Soul to himself *Joh.* 6.44.
orth his hand, and takes hold of the
ome, saith Jesus Christ, to the poor
ds off, and the Heart saith, Shall I, or
nd hath many draw-backs,) Come to
o me, Thou shalt not choose but *accept* of
ot, *must* not be denied; I am worthy of
have let go my heart-bloud for thee, none
thee as I do: Nay then, saith the poor Soul,
*do* (thou Blessed Son of God, thou lovely Sa-
come unto thee; I *accept of thee*, as the most
gift of the Father: I take thy blessed glori-
f; and the terms thou dost propose, are blessed,
y Soul closeth with them.

Saith the Soul I do deliberately, seriously, with
whole Heart, *renounce* all other Lovers: Though
my Soul hath played the Harlot with many others,
yet now let my Heart be cut off, divorced from
them all.

2. I *take* (my Soul, all that is within me, doth
take) this one blessed Lord Jesus, and none but him,
resolving, *in the want of all things*, to be abundantly
contented and satisfied with him, never to repine at
my choice, never to turn away from it: Here's *Consent*
in this Conjugal Acceptation of Jesus Christ, free,
full, honest, entire consent, not to have a *Reserve* in
the Heart retained, after the best search it can
make.

3. Upon this the Soul cryes, *Draw me*, and I will
run after thee, *Song of Sol.* 1.4. Unite me to thy Self,
by thy Spirit; let's be for ever *One*, and let this Co-
venant be for ever; and so comes to a *Conjugal Re-*

*ignment* of [illegible] self to the Lord J[illegible]
for ever.

In this *Resignment* of the Soul to J[illegible]
Soul is enabled, in some measure, to
Acts:

1. *To love him above* All: *The Upright*
Song of Sol. 1. 4. And, *Here I will gl*
*loves*, Chap. 7. 12. To have the Heart *engaged*
That when any created good shall come in
tion with him to *deny* it, and let go *All* for h
14. 33. Now 'tis a *dead* World, and a *living*
and let the *World* go for ever, and let *C*
come.

2. To be *subject* to him, in a *Spouse-like* way,
5. 23. To be *subject* to all his Holy Commands, and
that out of *love* to him, *Joh.* 15. 10. *If ye keep my Commandements, ye shall abide in my love.* Thus would the Soul carry it in a *sweet way* of obedience to him, and *delight* to do his Will, and the Will of the Father.

An Hypocritical close with Christ, is not accompanied with any *delightful obedience*: so saith *Job* of a Hypocrite, *Chap.* 27. 10. *Will he delight himself in the Almighty?* A Soul, in a sincere Resignment, saith of the yoak of Christ, Oh 'tis *easie*, and *sweet*, and *blessed*, though the carnal part would draw back; and his Commandements are not *grievous*, but *precious*.

3. The Soul, in this *sincere Resignment* to Christ, would be made like to him; That Soul would have a heart



[illegible]eart of Christ, as possibly it may
[illegible]ve such a *gracious disposition*, as her
[illegible]t Bridegroom hath: Oh! saith the
I could be holy, and meek, and hum-
[illegible]r, and patient, as Jesus Christ was, that
have my self in the World, as Jesus Christ
I might be known to be his, by his Image
by my *Christ-like* carriage among men;
could despise the World, as Jesus Christ did,
contented to be despised in the World, as he

The Soul would please Christ, study his plea-
and not *grieve* him, 1 *Thess.* 4. 1. The Soul
uld be more *lovely* in his sight, that he might re-
[illegible]ice over her. And when the Blessed Lord is dis-
pleased, the poor Soul mourns, and creeps to him
again, and beseecheth him to over-look any disobedience and unkindness, and to receive her into favour again. If the Soul hath carryed it *sleightly* towards him, *neglected* him a little, Oh the Soul *returns* to him, and will not from him, till he will signifie his *pity*, and *pardon*, and *acceptance*, and speak *kindly* to her. If he hath contented himself to live without all Christ's Ordinances, and communion with his People, that soul shall be deeply humbled, and take any pains to enjoy them.

5. Upon this, the soul would be *constant* to him, and that in every condition; If the Heart start aside, and be like to be ensnared by other Lovers, it hath a word from Christ, and it returns, and *takes hold* of

him again, and of his *Covenant*,
with him, and minds her Blessed
mi e was *everlast ng kindness*, Jer.
woul *never turn away* his loving kin
*Jer.* 32 40. And that he made that C
his *whole heart*, and *whole soul* ver. 41. An
that he will not reject her; though, thro
ne's temptation, unwariness the poor soul
*unconstant* to him; yea, that he promise
*return* he w uld accept of her, *Jer.* 3. 1.
when the sen e of this unkindness, on her part
*the heart*, and hath an *ind gnation* against it
would have a Heart never to depart from him.

6. The Soul, upon its conjugal engagement
him, would live in his *Followship*, 1 Joh. 1. 3.
would have real Fellowship with him, in the *lovli*
*ness* of his person, to be more and more endeared to
him in his blood to cleanse her, his righteousness to
cover her, his grace to beautifie her, his love to re-
fresh her. Oh, saith the Soul, When it hath had sweet
and kindly communion with him, oh that I might
dwell here! Oh how sweet is his love! Oh when
shall I see him, so, that I may never look off him!
When shall I so enjoy him, that my Heart may never
decline from him?

And thus, briefly, have you stated a sincere close
with the Lord Jesus, in a *conjugal accepting* of him,
and *resignment* to him, which I shall not further ap-
ply but leave a poor soul jealous of its self to see how
the Heart can (at least in *true desires*, and actings,
though



strong affections, as it would de-
to these things.
lous, that thou hast not thus *accepted*
n his revealing himself, and drawing
and thy *resignment* of thy self to be his
hen go to him (as he calleth thee, and
done so, to come to him, and accept of
ll Blessedness with him) and tell him, That
ow come to profess thy most serious, free,
ty acceptance of him: Say, Now Lord Je-
me; now I accept of thy lovely person, of
d, grace, life, rule, government, over me: Oh
me, to my poor Soul, and be *mine* for ever; I
all for thee, I wholly *resign* my self to thee,
e thee, obey thee, please thee, to be made like
thee, to have fellowship with thee, and that in
an *Everlasting Covenant*, and let it be recorded in
Heaven that I do so: Though I am unfit for thy
choice, yet it so pleaseth thee to invite me to accept
of thy free offer: And though I am uncomely, thou
canst wash me in thy bloud, and put thy righteous-
ness over me: thou canst *spread thy skirt over me*,
Ezek. 16. Thou canst anoint me with Oyl, and beau-
tifie me with new Ornaments of Grace, and I shall
be lovely in thy sight. Yea, thou poor, trembling,
doubting, jealous Soul, do this day by day, and the
blessed Lord and Bridegroom will speak *good words*,
and *comfortable words* to thee; he will say, I am thy
*Husband*, and thou art become *mine*; I will succour
thee, and comfort thee; I will relieve thy heart in all
thy pressures, and bear thee in mine Arms: in all
thy conflicts when thou art weak, mine Hand shall
be

be under thee: when sinking, I
when in darkness, I will come u
shalt thou rise up, and say, and rejoy
*am my Beloved, and my Beloved is mi*
2.

*I am*; 'tis so: He *is* mine; Ah *mine*
gracious, a glorious Christ; and he is
want I more? 'Tis enough, Lord, enou
know thou art *mine*: Oh! let me *please*
thee, be *like* to thee, be for ever *with* thee.

Though what hath been said, may be
the Lord speak it) to satisfie a poor soul, as
*cerity* of its *obedience*, as well as its *close*
yet I will mention some further Discoveri
sincere Soul, in its walking before God.

1. A sincere Soul is carryed on in its obe
from the love it hath to the infinite Blessed God:
The Soul respects the Soveraignty of God in his
Commands, and saith of them, they are all, holy, and
blessed: but the Soul, also, from a sight it hath, not
onely of the love of God, revealed in the Lord Jesus,
*shed abroad in the heart by the Holy Ghost*, Rom. 5. 5.
but of the glorious amiableness of God in Christ,
hath a gracious delight to obey him, so far as it is re-
*generate*. So that, though the sincere Soul hath a re-
spect to the reward and punishment, and may so, in
the way of obedience; yet, when Grace doth act, and
the Lord appears to the Soul, it would obey him out
of *love* to him, and the *holiness* and *goodness* that are
in all his Commands.

2. Sin-



desires to be religious and holy,
o: It loves the reality of it, more
of it. A *Hypocrite* is described in
*loving the praise of men, more then the*
'Tis true, a sincere soul will find such
d stirrings in the heart, as to be glancing
e of men; but the Soul humbled under it,
fter the subduing of it, and hath an indigna-
st it.

om thence may arise another discovery of
; which is, a sincere person hath a discovery
ng of a cursed Root of *Selfishness* and *Hypo-*
d presseth God for the burning of it up in the
by the fire of the Holy Ghost. This doth not,
ed, so much appear to poor Souls, who are not
tled to doing much before others; yet they find in
their Holy Discourses of the things of God, with
others in their walkings, that they cannot have such
a pure respect to the glory of God, and good of
others, as they should have, and are not troubled un-
der it; and so far as a Child of God secretly cockers
this evil in the heart, and is willing to overlook it:
so far doth Hypocrisie prevail, (as this is apt in young-
ger persons and converts) and yet some sincerity
acting towards God.

4. Sincerity, more looketh after the *Spirituality* of a Duty, then the mere doing of it. It doth not onely care to perform the Duty, but would be *humble, holy, upright, spiritual*, and *enjoy communion with God* in the Duty, *Phil.* 3. 3.

It

It lookes more at the *holine*ſſ*e* *bulk* of it: Take a Hypocrite, a P… Proteſtant, and if they conſtantly p… ty, and the conſcience be quieted, 't… little looks at the frame of the heart in… 15. 8. 'Tis given as the character of a … the heart is ſtill the ſame in duty, no … of deadneſſe, ſtraitneſſe, *&c*: but 'tis other… a poore ſincere Soul.

5. Sincerity is taken up moſtly with … things, more then with ſcruples & opinions … concernment's; It is taken up more with the … things of humiliation, holineſſe, fellowſ… God, the wayes of its own heart, than to have … run forth about ſome externall things. I gath… from our Lords diſcovery of the hypocriſie in … age, *Math.* 23. 23. and *Luke* 11. 42. *Ye tith… and cummin, and neglect the weighty things of the Law, judgment and mercy; ye paſſe over Judgment and the love of God*, &c. Where a Soul walks looſely from God, and puts forth a great deal of zeal for ſome external thing, or loves his opinion in a looſe perſon, more then holineſſe in another, it is a ground of great ſuſpition to that ſoul: not that hereby I juſtifie the imputation of many that charge all exactneſſe about the worſhip of God, as to the holineſſe of it, to be Phariſaiſm; but I ſpeak of *moſtneſſe* &c.

6. Sincerity, ſo farre as it prevailes, is moſt *in judging of it* ſelf, and is humbled when the heart runs forth in judging of others; I gather this alſo from Chriſt own character, *Math.* 7. 1, 2, 3. *Why beholdeſt thou the mote that is in thy Brothers eye, but conſidereſt not*



*… thine own eye*; let profeſſours … this; The *Phariſees* were judg… …riſt himſelf, becauſe they pleaſed … y thing, and their honour was eclip… ſo farr as hypocriſie prevayles in a …; 'tis making *great* others faylings, and …wn; yet I do not hereby juſtify ſuch Pro… …o plead for the admiſſion of all to the …*per*; becauſe, ſay they, they judge no body, …ea, and will be found a dreadfull one at the … Lord: But I ſpeak of ſuch, whoſe maine … is to be judging of others, and little at …ll queſtioning others ſincerity, but never … : A ſad ſymptome: And of profeſſours …beſſe, aptneſſe to judge each other, from the …ing hypocriſie of their hearts, and Satans ac… each to another.

7. Sincerity is taken up about *ſecret* ſins, and the avoiding and mortifying of them, as well as *open*: This alſo our Lord doth intimate, *Luke* 11. 39. *ye make cleane the out ſide of the platter, but your inward part is full of ravening and wickedneſſe: outwardly ye appeare beautifull, but within are full of dead mens bones, and of all uncleaneſſe*, Math. 23. Hence, A hypocrite chiefly reſpects his outſide, but a ſincere Soul hath cheif reſpect to a good *inward man*; Rom. 7. 22. His maine care lyes about *heart-purity*, Math. 5.

8. A ſincere ſoul is moſtly carefull of *ſecret dutyes*. *When thou prayeſt, thou ſhalt not be as the hypocrits are*, &c: *But when thou prayeſt enter into thy Cloſet, and when thou haſt ſhut the doore, pray to thy Father that ſeeth in ſecret*, &c: A hypocrite ſlights ſecret duty,

or

or if he performe it, 'tis d
head, (I confesse many a hyp
Creature performes much formal
but he is not constant in a delight
munion with God, in deep abas
ging, waiting to see the face of God, t
*ings* and *meltings* of heart, as a sincere so
ny a hypocrite that can pray out of a for
*times* in secret duty, but is off and on in
sweet delight in it.

9. A sincere Soul would be so in *every*
*ty* duty, in dutyes to God, and towards
*Callings*, in carriage towards *Relations* &c:
128. *I esteeme all thy precepts concerning all*
*be right*, &c. Sincerity doth not pick and ch
delivers up it self to the whole will of God;
Saint abroad, and a Devill at home.

10. And thence it followes, that a sincere soul would be as *in the sight of God*, when no eye is upon him: and so fearer before him; 2 *Cor.* 1. 12. 17. *But as of sincerity, but as of God in the sight of God speak we in Christ.* A hypocrite only or mostly respects the eye of others: but a sincere soul, as hath been shew'd, abhorres the heart when it hath such reflexions: *It would please God rather then men*, Gal. 1, 10. *If I yet please men, I should not be the Servant of Christ.*

11. Sincerity *hates sin* in *others*, and this shewes it hates *sin* as *sin*: *Psal.* 139. 21. *I hate them, that hate*



*are Gods enemyes*, &c:
can no more lay to heart
falls of others, and no more

(especially as it growes in the Soul)
*abhorrency*, as it sees more and more
ariseth from the very nature of it:
*taken up in designing God in all:* Now
ture be out of love with himself, ab-
is emptyed of himself, nothing in
will never designe God; so that *the choy-*
*denyed in the deepest humiliation*; Nothing
to sincerity then *self-conceit, self-pleas-*
*ation, self-exaltation*: Luke 18, and Mat.
but as a note of *a hypocrite* to *exalt himself*:
sincerity, the severer edge and watch against
cursed heart self-Idolatry.

12. If Jesus Christ call for all the poor sincere Soul hath, he would *deny* himself in all, and give all to him: having laid all at his feet, in his first close, he continueth to do so: If the *honour* of Jesus Christ, and his *interest* stand in competition, that Soul will say, Lord teare my interest from my heart, rather then Thy name, and honour, or service should suffer by it: And if Jesus Christ call him to any difficulty, that soul would *follow* him, (though in a day of great Apostacy) *whereseever he goeth*; be his paths in his providences in carrying on his cause, never so difficult, he would be faithfull to him, *without guile*, Rev. 14. 5. Let Saints look to this in this day of limiting the Lord.

14. A sincere soul go
Christ for strength to do all
done all, looks upon Jesus Chr
nesse (as if it had done nothing) b
3. 8.

Lastly: Sincerity loves the Lord J
*himself*; and not only for the good thin
him; this is *upright Love*: Song of *Sol.*
is most taken with Jesus Christ himself, fo
*lency, bewty, loveliness, sweetnesse* that is i
thence longs after him, loves to see him, e
dure his absence, will not be at rest till it
with him, and so can cry, Ah come, come Lo
come quickly: *Amen.*

More might have been added, and these
hints might have been enlarged: but I doubt not
out of these, as taken together, a poor soul may pick
out comfortable evidences of sincerity: I know what
is apt to be objected; Oh saith many a poore sinful
heart; Oh I fear I do not obey God out of *Love* to
him, I am not so *reall* in all I do, I am exceeding
*selfish*, I am not so *spirituall* in dutyes as I should be;
I am not so carefull about *secret* sins, I have many
close lusts, that no body sees, I do not so hate sin in
others, *&c.* and so in all. I answer; If a poore
soul can be at the feet of God, *mourning in its com-
plaint*, because it can love God no more, and is not
so spirituall, and trembles at heart-hypocrisie, and
so walks with a humble jealousie over it self, then
I say, though that poore soul cannot find all these ac-
tings



vigorous as it would do &
lowes God for them; then
soul sincere and blessed.

would'st thou love God ten thousand
? and is not thy want of more love thy
would'st thou not be found *reall*, however
men; Canst thou content thy self with-
yes, and not have thy heart in them? No,
not; I speak to a soul under these com-

st thou allow thy self in any secret sin or lust?
st thou not presse after *Universall* Mortificati-
Yea sure, thou wilt say, oh that every lust within
e crucified: that's my want; And say, Is not thy
ight and comfort (though not so great as thou
would'st have it) to poure out thy heart in secret with
God, and canst not be satisfied without a glimpse of
God, and heart-quickning and melting in some mea-
sure. Yea, thou wilt say, 'Tis the comfort of my life;
would'st thou not be sincere in every thing, and do
all as in Gods sight? And would'st thou not *hate* sin
where ever it appeare, and doest thou not *abhorre*
thy self for thy former pollution before converted,
and for the wofull frame of thy nature, and sinfull
mixtures of thy dutyes, and *shortnesse* in all thou
should'st do: yea, this my soul longeth after; Oh
that it were more so with me? And doest not see
so much sinfulnesse in thy nature, and in thy best du-
tyes, that thou dar'st not stand to one of them; but, to
the righteousnesse of thy Christ thou wilt stand and
fall

had not a better *righteousness*
eyes or sincerity to fly unto!

And is not Christ *Lovely*, for him
long to see him more lovely and prec
*fairer then All*? Art not troubled, if
but a little? Yea, my life is in Comm
him: All my fear is, I do not *see* him
*Love* him enough, and my soul in his
waiteth for him.

Go, go, Poor Soul, and refuse not to b
ed; let not the Lord lose his glory in
done for thee; Blesse him for what thou
thou mourn'st 'tis no more. Surely, If this
per, and thy soul can thus answer, know, G
love thy soul, or it had never been thus with
and therefore have not hard thoughts of him
more. Hold fast thy integrity, and let not Satan
accusing thee for a hypocrite, cause thee to question
his favour any more.

FINIS.